

12. 2. 1708
*The Accomplishment of Scrip-
ture Prophecies.*

BEING
Eight SERMONS

Preach'd at the
Cathedral Church of St. PAUL,
In the Year M DCC VII.

AT THE 32th
LECTURE

Founded by the Honourable
ROBERT BOYLE Esq;

With an APPENDIX.

To which is subjoin'd a Dissertation, to Prove
that our Savior ascended into Heaven on the
Evening after his Resurrection.

By WILLIAM WHISTON, M.A.
Professor of the *Mathematicks* in the Uni-
versity of CAMBRIDGE.

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TO THE MOST
Reverend Father in GOD

THOMAS

By Divine Providence Lord
ARCHBISHOP of

CANTERBURY,

Primate of All ENGLAND,

AND

METROPOLITAN:

AND TO

Sir *HENRY ASHURST*,
BARONET;

TRUSTEES

Appointed by the Honourable

ROBERT BOYLE Esq;

These SERMONS *are*

Humbly Dedicated,

TO THE MOST

Reverend Father in GOD

CONGREGATION

By Divine Providence Lord

Archbishop of

CANTERBURY

Primate of ALL ENGLAND

AND

Metropolitan

AND TO

MR. HENRY ASHurst

Baronet

ESQ. OF THE

Honourable

THE HOUSE OF COMMONS

IN PARLIAMENT ASSEMBLED

That your Petitioner

doth humbly

Sheweth

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*The Accomplishment of Scripture
Prophecies.*

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Eight S E R M O N S.

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2 PET. I. 19.

*We have also a more sure word of Pro-
phesy; whereunto ye do well that
ye take heed, as unto a light that
shineth in a dark place, until the day
dawn, and the day-star arise in
our hearts.*

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THE Blessed Apostle of the Cir-
cumcision St. Peter, writing this
second Epistle to the Converted
Jews and Profelytes, which were ^{1 Pet. i. 12}
^{with 2 Pet.}
^{iiij. 1.}
dispersed throughout Pontus, Galatia, Cap-
padocia, Asia, and Bithynia, a little be-
fore his Death, is in this Chapter very ^{2 Pet. j. 14.}
earnest with 'em that they would serious-
ly consider those *exceeding great and pre-* ^{u. 4.}
cious promises which the Gospel of
Christ afforded to them: that they would

A give

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v. 5, 6, 7. give all diligence to add one Grace and
 v. 8, 9. Virtue to another, that they might not
 be barren nor unfruitful in the knowledge
 of our Lord Jesus Christ: that they
 v. 10. would give diligence to make their calling
 v. 11. and election sure, that so an entrance might
 be ministred to them abundantly into the
 everlasting kingdom of our Lord and Savi-
 or Jesus Christ: and as the most cogent
 and efficacious Argument to these Du-
 ties, he puts them in mind of the certain-
 ty of that Christian Religion, on which
 all his Exhortations were grounded, and
 appeals to the most plain and unquestion-
 able evidence that had been produc'd for
 it, and which they themselves had been
 fully acquainted withal; namely, The
 extraordinary and miraculous Attestati-
 ons it had receiv'd from God himself, in
 its first preaching in *Judea* in that Age;
 and, the completion of those ancient
 Predictions, concerning the Messias in Je-
 sus of *Nazareth*, which Divine Provi-
 dence had taken care to have all along
 standing on Record for their greater sa-
 tisfaction and assurance. Under the *for-*
mer Head St. *Peter* appeals in particular
 to one most remarkable Attestation,
 which God the Father had given to the
 Author of our Religion Christ Jesus; and
 which he himself together with *James*
 and *John*, had been an eye and ear
 wit-

witness of. This was that solemn Testimony by a voice from Heaven, in the presence of *Moses* and *Elias*, who appear'd in Glory at his Transfiguration: and this Evidence *St. Peter* produces in such a serious and emphatick manner, and with such an air of Truth and Assurance, as ever seem'd to me very affecting. *For we*, Matt. xvij. 1. &c. Mar. ix. 1. &c. Luc. ix. 28. &c. saies he, *have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his Majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount. Under the latter Head, which I have chosen for the Subject of these ensuing Discourses, St. Peter* appeals in general to the *sure word of Prophecy*; or to the ancient Predictions of the *Jewish Prophets*, and their remarkable completion in *Christ Jesus*, as another most uncontested evidence for the Truth of his Religion. Nay he seems so secure of the weight of this sort of evidence, that (on account probably of the Antiquity and numerousness of these Predictions, the indisputable Authority of their Pen-men, the most

certain belief they had obtain'd among all, both Jews and Christians, and the obvious plainness of their Application to Jesus of Nazareth) he fears not, upon the whole, to prefer it to that voice from Heaven, which himself had been an ear witness of, and which he had laid so great stress on in the foregoing Verses.

ver. 19.

We have also, saies he, in the words of my Text, *βεβαιότερον τὸν προφητικὸν λόγον, a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place; until the day dawn, and the day-star arise in your hearts:*

i. e. as I understand the words, Until the great Period and Conclusion of the Scripture Prophecies, the exaltation and advancement of the Kingdom of Christ Jesus over the *Jews*, and over all the World (which is so frequently call'd the *day*, that *day*, and the *day of God* in Scripture,) be so evident and undeniable, that you will have little need of any such external Illumination or Demonstration to the same purpose.

ver. 20, 21.

Knowing this first, or laying this as the Foundation of your Dependance on the Prophetick Writings, *that no Prophecy of the Scripture is of any private Impulse, or Suggestion; For Prophecy came not at any time by the will of Man; But holy Men of God spake as they were moved by the Holy Ghost; and their*

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Writings therefore are of Divine Original, and indisputable Authority in their own nature. And indeed, not only St. *Peter*, but the rest of the Apostles, and even our Lord himself still appeals to these two kinds of Arguments for the truth of his Mission, and the confirmation of his Authority; as is easy to observe all along the History of the four Evangelists. And they are both for certain fully satisfactory to all free and impartial Men. If it be evident that Jesus of *Nazareth* wrought very many real Miracles, in confirmation of his Doctrine; if he had in reality the solemn Approbation of God the Father from Heaven, that he was *his beloved son in whom he was well pleased*; and if it be alike evident that he was the very person which all the ancient divinely inspir'd Prophets pointed out and described, as the true Messiah; and that all that they foretold was certainly fulfill'd in him; If I say these two kinds of Arguments (for I cannot call them barely two Arguments) can be fully made out concerning our Jesus of *Nazareth*, I am sure no rational Man, who has any tolerable notions of the Attributes of God, and of the Purity and Holiness both of the Doctrine and Example of the blessed Jesus, can at all doubt of the truth of his being the Son of God,

and Savior of the World; or that the Christian Religion therefore is most certainly true, and has divine Authority on its side. Of these two kinds of Arguments I intend to confine my self at present to the latter alone, but in somewhat a larger notion than has been mention'd, *i.e.* I mean with the assistance of God, so to discourse of the ancient Predictions and Prophecies contain'd in Scripture, and this in the order of Time wherein they were deliver'd, as all along to shew the completion and fulfilling of such of them whose periods are already past. For thereby will be demonstrated at once, (1) the certainty of the Spirit of Prophecy from the beginning of the World; (2) the Divine Authority of those Sacred Writings, which have all along contain'd the Predictions of future Events, no way within the reach of natural Foresight; (3) the certain truth of the Christian Religion, as it is confirm'd from those ancient Prophecies, fulfilled in our blessed Savior; and (4) the just reasons we have thence to expect the completion of those other Prophecies, which are not a few, whose Periods are not yet come, how little soever we at present are able intirely to comprehend the meaning of them, or to trace the methods and preparations for their Accomplishment. This is a short account
of

of my Intentions in these following Discourses. And in order to the more methodical and more convincing procedure, before I come to the particular Prophecies themselves, I shall premise such preparatory *Observations* as will be of great use all along, and prevent those Digressions and Interruptions, which otherwise would be unavoidable in the future *Series* of my reasoning. In order therefore to the more clear understanding the ancient Prophecies, I premise these Observations following;

I. Those Prophecies of the Scripture which relate to the *Jewish* Church are open and explicite; and make use of a *year* for that known space of time so called, without any covert or mystical Signification.

II. Those Prophecies of the Scripture which relate to Christianity, the Times of the Messias, and the Church of the *Gentiles* upon the rejection of the *Jews*, are Cover'd and Enigmatical; and make use of a *Day* for a *Year*.

III. The number of *Days* included in prophetick *Years*, is to be the same that the computation of the Age and Nation of each Prophet does require.

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IV. The

IV. The particular sort of *Year* also, refer'd to by a *Day* in several Prophecies, is partly to be interpreted from the same Foundation, and to be accounted by the Computation and Stile then in use, when the said Prophecies and their Periods began.

V. Where any Prophecies of the Old Testament, or at least towards the conclusion of it, are expressly said to belong to the *Time of the End*, to the *latter Days*, to the *last Days*, or the like, they relate, if not to the very end of the World, yet at least to its *last great Age*, *the Days of the Messias*.

VI. Intire numbers of Years, or Months, or Days in the Prophecies of Scripture, as well as in its Chronology, are us'd with great exactness, and comprehend no more than six Months, or fifteen Days, or twelve Hours on either side; that is, they imply the space mention'd to be nearer to that number than the next either over or under, according to the most natural and strict Signification of the words themselves.

VII. Wherever any general word is us'd indefinitely, without a particular Note of Distinction, there the most eminent

ment and remarkable of that kind is to be in reason understood by it.

VIII. If most of the great difficulties in the Prophetick Writings, which have long appear'd insuperable, do at length prove to be no real difficulties at all, 'tis reasonable to expect, that the remaining difficulties may likewise upon farther consideration be found capable of as clear Solutions hereafter.

These Eight Observations I have already made and illustrated elsewhere, when I was enquiring into the *Scripture Chronology*, and taking *A short View of the Revelation of St. John*: and accordingly I shall beg leave, for brevities sake, to take them for granted at present; that I may have the more room for others more directly pertinent to my present design; and which must be particularly prov'd before they can be taken for granted by us. To come therefore to the

IX. The Prophetick Stile and Language is very often singular or peculiar to it self, and of its own Nature Parabolick or Enigmatical: But still so as to have a sound and rational import, capable of being clearly explain'd to the Reason of Mankind. Thus at the first view it may seem strange that *Daniel* should describe

Dan. vii,
four 3, 4, 5, 6, 7.

*Vid. Creff.
Demonst.
P. 93. &c.*

*Joel i. 4.
ii. 25.*

ii. 17.

four great Beasts like a *Lyon*, a *Bear*, a *Leopard*, and a fourth without a Name, compos'd, as it were, of the three others, making havock of the Church of God for long Periods together. But when it is remembred that a *Beast* in Prophetick Stile always denotes an Empire, as certainly and distinctly as that usual word it self in common Discourse, the Wonder will cease; and it will be very easily understood, that by those four great Beasts were denoted the four grand Monarchies, which God permitted to tyrannize over his Church for many Ages; The *Babylonian*, the *Medo-Persian*, the *Grecian*, and the *Roman*. In like manner one would be amaz'd at the wonderful things which the Prophet *Joel* ascribes to four small Creatures, or so many kinds of Locusts; which we render the *Palmer-worm*, the *Locust*, the *Canker-worm*, and the *Caterpillar*: insomuch that by their means, *God's Heritage* the *Jews* was to be given to *reproach*; and *the heathen* were to rule over *them*. But the amazement will cease when we observe that these four *small Beasts* in *Joel* correspond to so many *great ones* in *Daniel*, and mean as distinctly as they the four Idolatrous and Tyrannical Monarchies already mention'd: and that upon this *Hypothesis*, all that Prophecy is easy and clear; nay
indeed

indeed, as it seems to me, one of the most plain and intelligible in the whole Bible. Thus also it appears very strange at first sight, that *Ezekiel*, who prophesied not till above 400 years after King *David's* death, should foretell that *David should be king over Israel*, and should be that *one shepherd* that God would set over them: That *they should dwell in the land of Canaan, they, and their childrens children for ever*, and that God's servant *David should be their prince for ever*: Till we observe, as 'tis very obvious to do, that *David* is the most common Prophetick Name of the Messias himself in the Old Testament. Thus also some might admire that *Isaiah* should Prophecy against *All the Cedars of Lebanon, and all the Oaks of Bashan; and all the high mountains, and all the hills that are lifted up; against every high tower, and every fenced wall*: But when just before those Expressions the Prophet had affirm'd, That *the lofty looks of man should be humbled, and the haughtiness of men should be bowed down, and Jehovah alone should be exalted in that day*. Every one almost as easily understands the design of the Holy Ghost in the former, as in the latter Expressions of that Prophet: And the like is to be said as to the rest of the Prophetick Language, when once by frequent reading of those Sacred Books,

and

Ezek.

xxxvii. 24,

25.

Isa. ii. 13,

14, 15.

v. ii. 12.

and comparing the several Expressions together, we are become in good measure Masters of that peculiar and truly Noble and Divine Dialect. And I look upon the unskilfulness of Expositors in the Dialect, to be one great Reason of the poor and unsatisfactory Interpretations, which they so frequently give us of Prophecies of the greatest importance; and as such sometimes quoted by our Savior and his Apostles in the New-Testament. Thus for instance, in that remarkable Prophecy of *Hosea*, apply'd by St. *Matthew* to our Savior's returning out of *Egypt*, at the Admonition of an Angel of God; *When Israel was a child I loved him, and called my Son out of Egypt*. Expositors are so taken up with the ordinary Importance of *Israel* for the Children of *Israel*, the People of the *Jews*, that they can hardly think it worth their while to enquire, whether *Israel* has no other meaning in the Prophetick Stile: and whether it be not sometimes directly the Name of the *Messias* himself: which if they had been more fully sensible of, they would not so easily have yielded up that valuable prediction, as at the most a bare typical allusion, if not a manifest misapplication: But of this we shall have more occasion to discourse hereafter.

Hos. xi. 1.

Psal. xxiv.

6.

Isa. xlix. 3.

xliv. 5.

X. I Observe that the Stile and Language of the Prophets, as it is often peculiar and enigmatical, so is it always single and determinate, and not capable of those double Intentions, and typical Interpretations, which most of our late Christian Expositors are so full of upon all Occasions. This Observation, tho' in it self so highly reasonable, is so intirely contrary to almost all the Christian Explications of latter years, that I must be somewhat particular in the demonstration of it; and so endeavor to take away that grand Obstacle and stumbling Block, which the contrary Opinion has laid in the way of free Reasoning, upon the Prophetick Writings; I may add, in the way of the Conversion of the *Jews* also; for that can be by no other method so well attempted as by the demonstration, that all their Old Predictions, relating to the Messias, whose Periods are already past, have been properly and literally, without any recourse to Typical, Foreign, and Mystical Expositions fulfill'd in Jesus of *Nazareth*, our Blessed Lord and Savior. And the plain Reasons I have to give for the truth of this Observation are these that follow:

(1.) A single and determinate sense of every Prophecy, is the only natural and obvious one; and no more can be admitted

mitted without putting a force upon plain words, and no more assented to by the Minds of inquisitive Men, without a mighty byass upon their rational faculties. If we had found, not in a *Prophecy*, but in the *History* of the Old-Testament, that in the beginning of the Reign of *Abaz* King of *Judah* a *Virgin* did, by the wonderful Power of God, *conceive and bear a Son, and his name was called Emmanuel*; we should have no manner of difficulty, as to the understanding such a passage in that *History*; but without the least hesitation should agree that the fact was singular, and belong'd to one certain event and to no other: and any one who should conclude, whether by way of Type or other mystical Exposition, that therefore in the days of King *Josiah* also a *Virgin* did in like manner *conceive and bare a Son, and his name was in like manner called Emmanuel*, without any other pretence of *History* for the same, would certainly be esteem'd a very strange Expositor. And I do not well see how the modern Interpreters can avoid the like Imputation on account of their double senses, mystical Intentions, and Typical Meanings of the Ancient Prophecies. Historical Narrations are indeed very different things from Prophetical Predictions: But that difference rather consists

in this, that the former relate to the time and events *already past*; and the latter to those which are *to come*: and that the former generally use a plain and vulgar Stile, for the information of all Readers *immediately*; while the latter often are disguis'd in a parabolick or peculiar dialect, that they may long be conceal'd, and yet *at length* in God's due time, may be plainly and distinctly understood by all. But that the one ought to belong still to *one* single and determinate event then future, as well as the other to *one* single and determinate event already past, I think 'tis in its own nature not only reasonable but also absolutely necessary.

(2.) If Prophecies are allow'd to have more than one event in view at the same time, we can never be satisfy'd but they may have as many as any Visionary pleases; and so instead of being capable of a direct and plain Exposition to the satisfaction of the judicious, will be still liable to foolish applications of fanciful and enthusiastick Men. If I once was brought to own, that that single before-mention'd Prediction, of the *Conception of a Virgin*, did really foretel such a wonderful event, in the time of King *Ahaz*; and such another event besides, in the time of King *Josiah*, it would not be

be difficult to persuade me, that the same Prophecy was to have many more completions; and that in every Century or two it was again fulfill'd through all future Generations. Which how absurd and ridiculous an *Hypothesis* it is, I need not spend words to shew, to any one of but ordinary prudence and consideration.

(3.) If this double intention in Prophecies be allow'd by us *Christians*, as to those Predictions which were to be fulfilled in our Savior Christ; and if we own that we can no otherwise shew their completion, than by applying them secondarily and typically to our Lord, after they had in their first and primary intention been already plainly fulfill'd in the times of the Old-Testament: We lose all the real advantage of these ancient Prophecies, as to the proof of our common Christianity; and besides expose our selves to the insults of *Jews* and *Infidels* in our Discourses with them. This consideration ought to go very near the heart, of all such as firmly believe the truth of our holy Religion; and are in earnest desirous of the spreading and propagation of it, to the rest of the World: especially to those of the *Jewish* Nation, whose Conversion we ought chiefly to endeavor after. Let us for once suppose,

suppose that the 53^d Chapter of *Isaiah*, which is one of the most Eminent belonging to the *Messias*, did by the Confession of all, originally and exactly belong to *Hezekiah*, or some other Person in the times of the Old-Testament: could we suppose that any *Jew* or *Infidel* of a competent Judgment, would be perswaded that our *Jesus* was the true *Messias*, and Son of God, because we could make shift to apply most of the Expressions, in a typical Sense to him? Or if it were acknowledg'd on all hands, that the *seventy weeks* Prophecy of *Daniel*, was fully and literally accomplish'd in *Onias* the High-Priest, who was murder'd by *Menelaus* or *Andronicus*, as we find in the History of the *Maccabees*, would not a cunning *Jew* or *Infidel* take us to be very silly, if we endeavour'd to prove, that *Jesus of Nazareth* was the true *Messias* from that Prophecy; because we could in a typical Sense tolerably apply it to his death at *Jerusalem*? And so it is also in such parallel instances. And indeed 'tis a sad and unhappy strait to which our modern Expositors are driven, when they are to deal with the *Jews*, and defend the cause of Christianity. Our Lord and his Apostles, in the first Times of the Gospel, boldly apply'd the ancient Prophecies to the proving that he was the true

B *Messias*,

*Dan. ix. 24,
26.*

*2 Macc. iv.
34, 35, 36.*

Luc. xxiv.
 25, 26.
 Act. ii. 37.
 41.
 iij. 18, 24.
 x. 43. xvii.
 2, 3, 4.
 11, 12.
 xviii. 24.
 28. xxvi.
 22, 23, 27.
 28.

Messias, because they were all truly and evidently fulfill'd in him. And the four Evangelists alone, quote about fifty Texts of the Old-Testament to that purpose, without the least hint or suspicion, as far as appears, that those Predictions belong'd to any other Person, or could be suppos'd to have had any other completion: and this they did with such force of reason, and evidence of Truth, that the obstinate *Jews* themselves, knew not well how to evade the convincing power of such united evidence. And I believe that no small part of the primitive Converts to Christianity, which were out of the *Jews* and *Profelytes*, who intirely own'd the Old-Testament for the word of God, were made such principally by the force of this Argument; that all the old Predictions, which belong'd to the first coming of the Messias, being evidently fulfill'd in Jesus of *Nazareth*, and in no other Person; therefore this Jesus of *Nazareth* was the true Messias. But now in these latter Ages of Christianity, our Expositors being unable to vindicate the Christian Religion by the same Arguments which its first Divine Author, and his Divinely inspired Apostles made use of to that purpose; many of those Texts of the Old-Testament, which at the first were look'd upon as at the least not

not inferior to the Miracles and the Voices from Heaven themselves, as we see in my Text, as to their convictive Evidence for the truth of our Religion; are now, through the illgrounded and unhappy mistakes of the Moderns, become great Objections against it. And our Commentators when they come to those very passages, the quoting of which, at the first, brought in vast Multitudes into the Church of Christ, are full of nothing but little evasions and criticisms, in order to get rid, as well as they can, of the great Objections which their own Notions have expos'd the Christian Faith to. Thus when St. *Matthew* proves that Jesus had fulfill'd a known Prophecy of *Isaiah* relating to the Messiah when he cur'd their Diseases and thereby *took away their infirmities, and remov'd their sicknesses*; which sense they cannot deny the words in the Original will most strictly bear, as they are there quoted; Expositors are generally so far from observing the force of the Argument, and confirming the Apostles Interpretation, that they put quite another sense of their own devising upon them: and then, as it were, excuse and apologize for the Apostle's misapplication of them: and if they allow that in some remote and secondary Sense, they may signify as the Apostle

I^{sa.} liii. 4.
Matt. viii.
17.
Levit. x. 5.
Job. vii. 21.
I^{sa.} lxiv.
Zach. v. 9.

B 2

applies

applies them, that is the utmost of their hopes or attempts on his account. So that in reality where St. *Matthew* thought he had found a true and forcible Argument for the proof of our Religion, our Expositors meet with no small Objection against it, while they allow that the Apostle's Reasoning does little less than impose upon his Readers, and that he uses, in a manner, a false and sophistical Argument for their conviction. And the case is the very same, as to many other Texts of the like nature. Surely it were better for Interpreters to own their ignorance in some particular places, than to venture on such a procedure as this is: and rather to leave a few Texts to the enquiries of future Ages, than by a bold *Hypothesis* of their own devising, to expose themselves and our holy Religion to the laughter of Infidels. Sure it had been better to have been content with those other numerous Testimonies, which stood in no need of such excuses and suppositions, as evidently and singly pointing out our Blessed Savior; than by supposing double senses and typical Interpretations, never to be proved by Christians, and appearing very absurd to Unbelievers, to render our holy Faith suspected of standing in
need

need of support from all the Frauds and Sophisms of its Defenders.

(4.) This double sense of the ancient Prophecies has not the least footsteps in the Writings of the Apostles and Evangelists. Whenever our Savior or they quote the ancient Prophecies, as fulfill'd in the times of the New Testament, they always quote 'em as in their known and primary intention; and as the real and only meaning of the Holy Spirit in the first delivery of them. This Observation is so true, that I cannot recollect the least example to the contrary. Nay, we may observe that they, by their reasoning upon some of those Texts, do plainly imply they understood them to be capable of no other interpretation than that to which they apply'd them. Thus for instance St. *Peter* when he was proving to the *Jews*, from a Prophecy in the Book of *Psalms*, that the *Messias* was to rise from the Dead, and that by consequence the Resurrection of *Jesus* was on that account a mighty Argument of his being the true *Messias*; argues thus most truly and forcibly: *For David* Act. ij. 25,
&c. *speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand that I should not be moved. Therefore did my heart rejoice; and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not*

B 3
leave

leave my soul in Hades, neither wilt thou suffer thy holy one to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and Brethren, Let me freely speak unto you of the patriarch David; that he is both dead and buried; and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ; that his soul was not left in Hades, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being advanced to the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. In this long and remarkable Quotation we plainly find after what manner, and in what sense, the Apostles alledg'd the Prophecies of the Old Testament; and under what notion they apply'd them to our blessed Savior. St. Peter does not say that either of these two Psalms, the

16th or the 110th, tho' they were primarily intended of *David*, yet might in a secondary sense, and, as the Moderns speak, because *David* was a Type of *Christ*, belong to him also: but he saies the direct contrary; that *David* speaketh concerning *Christ*, and the resurrection of *Christ*; that his Soul was not left in *Hades*, neither his Flesh did see Corruption. Nay the Apostle very justly argues that these Predictions could not at all belong to *David* himself, since some things therein contain'd were evidently false, if refer'd to him, and only true of our Lord *Jesus*. *David* was both dead and buried, and so far from rising from the Dead, and ascending to Heaven, of which the *Psalmist* spake, that his sepulchre, in which his Body lay then Entomb'd, was with the Jews till that day; and *David* was not ascended into Heaven, but own'd that it was only his Lord the *Messias*, to whom the Almighty foretold such an Ascension into Heaven, and Session at his right hand there; and that therefore it was utterly absurd to apply either of those Prophecies at all to him. In like manner *St. Paul* argues, that the 8th *Psalms* is rather to be interpreted of the *Messias*, the most remarkable Son of God, than of Mankind in general, because the Expression is more

full and exact, if apply'd to him, than if apply'd to the other: and that in the strictest acceptation of the words, they could belong to no other but to him.

Heb. ij .6.
&c.

But One in a certain place testifyeth, saying, What is man that thou art mindful of him? or the son of man that thou visitest him? thou hast made him a little lower than the angels; thou hast crowned him with glory and honor; and hast set him over the works of thy hands: thou hast put all things in subjection under his feet: for in that he put all in subjection under him, he left nothing that is not put under him: But now we see not all things put under him: But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: Here we see St. Paul, who of all the inspired Writers, condescended the most in this matter to the mystical Notions of the Jews, in allegorically Expounding the Histories and Ceremonies of the Old Testament; yet when he comes directly, by way of Argument, to apply a Prophecy, is so far from indulging the same liberty, and from building his reasoning on a secondary and typical Sense, that he argues in the same way with St. Peter; and because the Expressions of the holy Pen-man were not so strictly
true

true in the one sense, as in the other, concludes that the Prophecy was only meant of Jesus Christ, to whom it could most exactly be apply'd; and not to Man in general, to whom it could not be so: and accordingly, with a great deal of Truth and Justice, confines its original and real Intention to Christ only. This is a remarkable instance to our present purpose: and in a case where at the first sight it seem'd not improbable that the *Psalmist* had directly meant Man in general, and that the Application to Christ could be only by a secondary and typical Interpretation. In like manner the same *St. Paul*, in his Reasoning with the People at *Antioch* in *Pisidia*, proves that two other Prophecies concerning the Resurrection of Christ did truly belong to him, and to him alone, because the words were not true of *David* himself, to whom otherwise they must be apply'd. And as A. 13. concerning that he rais'd him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of *David*. Wherefore he saith also in another *Psalm*, Thou shalt not suffer thine holy one to see corruption. For *David* after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom

Acts viij.
34. &c.

whom God raised again saw no corruption. Thus also when *Philip* was sent to join himself to the Chariot of the Eunuch of *Candace* Queen of the *Ethiopians*, he was reading the 53^d Chapter of *Isaiah*: When the Eunuch ask'd him *Of whom the prophet was speaking? of himself, or of some other Man?* Rightly judging that it could not be in a double sense, both of *himself* and of *some other Man*; as our modern Expositors could have suppos'd: *Philip* immediately confirms him in his Notion, and allowing it to be absurd to imagin two different persons refer'd to in one Prophecy, *open'd his mouth*, and without any enquiry after a Person under the Old Testament, to whom the words might be in the first place applicable, *began at the same Scripture, and directly therefrom preached unto him Jesus.*

(5) This double sense of Old Testament Prophecies, or making the one Person or thing a Type of the other, is I think a Stranger also to the most ancient * Fathers of the Church; and came

*—Regnum ejus, & dispositiones ejus, quas filius Dei veniens in terris implevit. Neque enim casu quodam hæc evenisse potestis dicere, tanquam a Prophetis quidem de altero quodam dicta, similiter autem evenierint Domino. Omnes enim Prophetæ hæc eadem prophetaverunt: sed neque alicui ex veteribus evenerunt. Si enim evenissent alicui ex veteribus ista, non utique qui postea fuerunt, prophetassent in novissimis temporibus affutura hæc. Adhuc etiam nemo est neque Patrum, neque Prophetarum, neque antiquorum Regum, circa quem pro-

prie & specialiter factum sit aliquid horum. Nam omnes quidem Christi passiones prophetaverunt; ipsi autem ad patiendum similiter ut ipsa prædicta sunt, longe erant. - Et argumenta autem quæ prædicta sunt Dominicæ Passionis, in nullo altero facta sunt, &c. *Iren. l. iv. c. 67.*

in to salve the prejudices or mistakes of later Times. 'Tis true, the Fathers, and in the head of them St. *Barnabas*, do frequently make use of Types and Allusions, which they drew from the *Ritual Laws of Moses*, and from many passages of *History* in the Old Testament; as St. *Paul* in compliance, perhaps, with the *Jewish Doctrines* of those Times, and his own strict Education therein, had, to better purpose, and on better foundations done before them. But then this is quite another thing from that odd application of *Prophecies*, of which we are now discoursing. The ancient ceremonial Institutions were, as to their principal branches at least, in their own nature Types and *Shadows of future good things* Heb. x. 1. under the Christian Dispensation. And several remarkable *Events* and *Histories* of old time, seem to have been particularly recorded, for the sake of some future Truths and Discoveries, which were to be drawn from them. So that 'tis not much to be wondred at, if the Zeal and Piety of the primitive Writers gave themselves a large scope in such mystical and not unuseful Applications. But the case of the ancient *Prophecies*, to be alledged

ed from the old Scriptures for the confirmation of Christianity, is quite of another nature, and of a more nice and exact Consideration; and was so look'd upon by the primitive Fathers. They never, that I remember, take any notice of these literal and typical Senses, as of two distinct Interpretations, really intended in the ancient Prophecies. They, after the example of our Lord and his Apostles, quote the predictions of the Prophets, as in their single and proper sense belonging to the Gospel Dispensation, and tho' I will not affirm that what places they alledge do always bear that sense they ascribe to them, yet I think they generally, if not wholly, believ'd them to do so: and as far as appears by the *Chaldee Paraphrasts*, and by *Justin Martyr's* famous Dialogue with *Trypho*; the *Jews* their Adversaries, were not very different from the Opinion of the Christians, as to that sense of their Prophecies; viz. that they commonly belong'd in their true and single sense to the *Messias*, tho' they did not own the particular application to *Jesus of Nazareth*. And if the Mistakes of the Fathers in their Interpretations be urg'd against their Authority in this case, I doubt the no less gross and mistaken Expositions of the most Learned among the Moderns, on the opposite extreme, will

will sufficiently weaken their authority likewise with all impartial Enquirers. Upon the whole, this double Sense and Interpretation of the ancient Prophecies, upon which so great a stress has been of late laid by Christian Writers, appears to me, by what small examination I have been able to make, so absurd in it self, so unlimited in its extent, so pernicious to the Scripture proofs of our Christian Faith, so wholly a Stranger to Christ and his Apostles, and the most primitive Fathers, that I dare by no means at all depend upon it ; but must be oblig'd to go upon a more rational and accountable Foundation in my future Interpretations : and, supposing the sense of each of the old Prophecies to be one, plain and literal, to account among other Prophecies for those proofs for Christianity which are so frequently quoted in the New Testament. And if, by the Divine Blessing, I be able to give a better account of them, without any recourse to such odd and precarious Imaginations, I hope it may in some small measure tend to the Edification of Christ's Church, and the bringing both *Jews* and *Gentiles* into it, that so there may at last be one Fold, as there is one Shepherd, Jesus Christ.

XI. The

See Dr. A-
lix's Refle-
ctions on
the Books of
the Old Te-
stament.

XI. The main end and aim of most of the Prophecies of the Old Testament; that which the Prophets, or rather that holy Spirit which spake by them had generally in view when they were deliver'd, was the coming of the Messias, and the Circumstances and Characters of him, and of his Kingdom. This Observation is not so common and known as it ought to be; it being the very Key of the prophetick Writings; and the great Foundation of their true and genuin Application. And no wonder that the modern Interpreters, who have still nothing but *David*, and *Solomon* with his Temple, and *Nebuchadnezzar*, and *Cyrus*, and *Zorobabel* with his Temple, in their eye, while they read the Prophecies, should differ in their Expositions from the old *Jews* before the coming of Christ, and from our Savior and his Apostles, and the most primitive Writers of the Christian Church, who had all along the Kingdom of Messias in their eye. *i.e.* They had the principal regard to the design of God's Providence, which was the reinstating the ruin'd Affairs of fallen Men, and the destruction of that wicked but potent Empire which the Devil had set up, by the coming of the promis'd Messias, and the gradual advancement of his

his Kingdom. Nay, many of the modern Divines and Commentators are so far from owning this as the great design of God's Providence or of his Prophecies, that they hardly acknowledge, in a literal sense, that the Devil has set up so great an Empire; or that there is really such a mighty design against it, by the coming of the Messiah, as the Holy Scriptures both of the Old and the New Testament, and all the most ancient Fathers of the Church do unanimously suppose. And by the way, give me leave to observe, how vast a difference there is between not a few Notions in Religion, and Interpretations of Scripture, which an honest and impartial Man would originally draw out of the Scriptures themselves, and out of the most ancient Fathers of the Church; and those which appear in the Systems and Bodies of Divinity of these later Ages. So that a Man may well enough pass under an ill Character in some places, that shall embrace Opinions which are very clear in the Scripture, and were universally owned in the most Primitive Antiquity, if the prejudices or mistakes of the Moderns happen to have condemned them, or laid them aside. And indeed, to speak my Thoughts freely, I never expect that the Holy Scriptures will be thoroughly under-

N. B.

understood, the unhappy Disputes and Contests among Christians prevented, the ancient Order and Discipline of the Church restor'd, its present Schisms and Wounds heal'd, true, solid, unaffected Piety, Zeal, and Charity effectually promoted, the *Jews* Converted to our most holy Faith, and the Christian Religion spread over the face of the whole Earth; all which are the concluding promises, and noble prospects of the Prophetick Writings, till we leave off our admiration of all bare human Schemes and Systems in divine Matters; till we have recourse in the first place, *to the Law, and to the Testimony*; to the Sacred Oracles of God himself, with a greater degree of Submission and Reverence, Freedom and Impartiality; with more open and unprejudic'd Dispositions than has been the method of the later Ages; and till in the next place we have recourse, in any points of dispute or difficulty, to those honest and unbiased Judges, the *most Primitive* Writers of the Church of Christ, for our satisfaction. We all indeed, in some degree, study and read the holy Scriptures. But 'tis generally after we have been prejudic'd by some Systems and Notions already, and in order to find the particular Opinions of our Sect or Party there. We also Appeal frequently to the Ancients

ent Fathers of the Church; but then we read them not till we have fix'd our Notions, and are engag'd in the defence of such Opinions as we are oblig'd to find in their Writings. And generally we pay the greatest deference to those later Fathers of the fourth and fifth Centuries, which liv'd not till near the times of Antichrist, and at somewhat remote distances from our Savior and his Apostles; and so are more properly to be accounted as the *first* and most valuable of the *Modern Writers*, than among those who are of great Authority for their truly *Primitive Antiquity*. This is our common procedure in the Study of Divinity, and in the Searches and Enquiries we ordinarily make about the sense of the holy Scriptures and the Opinions of the primitive Church. And hence 'tis no great wonder that *Christendom* is so divided in their Sentiments about divine Matters, and that every Sect and Party finds their own peculiar *dogmata* there; whereas the true and right Method of our Researches into those genuine and authentick Rules of Faith and Practice, is to come untainted and unbiass'd in our Notions, with a sincere and steady resolution of *taking our Opinions from*, and not *bringing them to* those original Standards: and with a firm purpose of undervaluing all the Decrees and Systems

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of

of the Moderns, especially those which arose under the Antichristian Usurpations, which on an impartial enquiry, we perceive contrary to them.

But to leave this Digression, which yet is not wholly foreign to the point before us, I observe, that 'tis no wonder if the later Writers, who still have some particular Persons or Events of old time in their view, when they read the Prophecies, do widely differ from the Ancients, who never dream'd of any other Person as the main subject of those Predictions, than the Messias whom God had from the beginning engag'd to send for the Salvation of the World. Nay, so widely are many gone of late from all the Ancient Notions concerning the Kingdom of the Messias, that I have sometime been ready to wonder that they have not deny'd that there were ancient uncontested Predictions concerning the coming of such a Person at all. They have, I think, evaded Texts almost as plain as those few which they allow to have belong'd to him; and might with a little more pains, have done the same by those likewise. But that the main Aim and Scope of the Prophetick Writings all along appertain'd to the Messias and his Coming and Kingdom, is so plain to any one who with a due measure of care
and

and impartiality has read over the old Prophets, and thinks they were Divinely Inspir'd, and have any considerable and worthy sense at all, that I know not well where to begin in the proof of it. This design is entirely interwoven into the whole Prophetick Scheme; and 'tis not easy to find any Prophecies, where the Titles, Occasions, and Names of Persons themselves do not directly assure the contrary, in which it is wholly omitted. Thus for instance, the very first Prophecy of all given to *Adam* and *Eve* in Paradise, to which frequent reference is had ever afterward, tho' *obscurely*, according to the nature of the prophetick Stile, yet *directly* and singly belongs to the Messiah: who was to be the *seed of the woman* alone, of a pure Virgin; and who was to *break the head of the old Serpent*, the Devil: *i. e.* Was to overcome the Power, and overthrow the Kingdom of Satan, to destroy all Idolatry, Persecution, and Wickedness: while the Serpent *bruised his heel*; *i. e.* By secret and cunning Wiles and Machinations, ensnar'd and oppos'd and persecuted him and his Members in the mean time. Thus also when it was promis'd to *Abraham*, that in *His seed all the nations of the earth should be blessed*, it appears by all that follows both in the Old and New Testa-

Gen. iiij. 15.

Apoc. ix. 3.

5. 10. and

xij. 9. and

xx. 2.

Gen. iiij. 15.

Gen. xxij.

18,

xxvi. 4.

ment, that by that *Seed* in the singular
 Number, was constantly understood the
 Messias himself, the Son of *Abraham*.
 Thus also in the very second *Psal*m, that
 we might be early dispos'd to understand
 the rest of the Prophecies hereto relating
 in that Book, the Messias is so plainly
 and without a Rival decypher'd, that
 one would wonder that ever any Christi-
 an Commentator should dream of any
 other Person in any sense whatsoever; he
 being there expressly stil'd the *Christ* or a-
 nointed of God, the King whom God had
 set upon his holy hill of *Sion*: the Son
 of God himself, begotten by the Father:
 To whom all the *Heathen* with their
Kings and *Judges* were to submit them-
 selves upon pain of being utterly de-
 stroyed. In like manner the Prophet
Isaiah in his second Chapter, that we
 might afterwards in his Prophecies also
 turn our thoughts to the Messias and
 his Kingdom, begins directly with the
 very latest and most glorious Times of
 it: when in *The last days* the mountain
 of the Lord's house should be established
 in the top of the mountains, and should
 be exalted above the hills, and all na-
 tions should flow unto it, and so he goes
 on in the like noble strain through the
 rest of that Chapter. The same Prophet
 has also such frequent reference to that
 glori-

Psal. LXXij.

17.

Gal. iij. 8.

Pf. LXXXix.

4, 29, 36.

Pf. ij. 2, 6,

7, 9, 10, 11,

12.

Isa. ij. 2,

&c.

glorious Time under the name of the *Day of the Lord*, and *that day*, by way of eminence, that he and other Prophets very often break off the coherence of their Prophecies afterwards, and immediately begin with *that* remarkable *Day*, as a known indication of the glorious Time of the Exaltation of the Kingdom of the Messiah. Nay, *Isaiah* has the Messiah so perpetually in his eye, that he scarce thinks it necessary to make any particular Preface when he speaks of him. Thus when in the end of the 52d Chapter he had been discoursing of him, and had interrupted that *series* by other things, he begins again with him without any new designation of the person; *He shall grow before him as a tender plant: he hath no form nor comeliness: he is despised and rejected of men: and so on in the rest of that famous Prophecy. In like manner David in the 72d Psalm, being about to give a noble account of the Messiah and his Kingdom, to which the whole Psalm plainly belongs, begins it without a direct designation of the Person meant: He shall judge thy people with righteousness, and thy poor with judgment: — He shall judge the poor of the people: He shall save the children of the needy; and shall break in pieces the oppressor. And so the Prophet goes on thro'*

Vid. Loc.
prius cita-
ta.

Isa. Lij.
13, 14, 15.
Lij. 1, 2,

3.

the rest of that remarkable Psalm. I say, *David begins* the Psalm in this manner; tho' our present Copies have join'd a *prefatory* good Wish or Prayer, for the prosperity of himself and his Son *Solomon*, to whom this Psalm was dedicated, as if it were a *part* of it; to the no small disturbance and perplexity of the Reader, *Give the king thy judgments O God, and thy righteousness unto the king's son.* Which being taken as a Preface or Dedictory *ἐπιφύλα*, all is easy, and the whole Psalm will most directly belong to the *Messias*. But 'tis perfectly endless to trace all the footsteps of this procedure in the prophetick Books of the Old Testament. The more strange and preposterous is the method of our late Expositors, who instead of supposing the *Messias* all along aim'd at, and frequently meant, even where he is not sometimes distinctly decypher'd, will never allow him to be originally and properly foretold, but where with all their skill and art they cannot possibly apply the description to any other. These Learned Men seem to me to be like one who meeting with some piece of History, without a plain intimation of Time and Place, believes it to be a Fragment belonging to some old *Assyrian King*; when it really appertain'd to no other than *Charles the Great*, or some other

ther later Christian Emperor. And many of their Interpretations and Criticisms appear to me not less wide from the mark of the Holy Spirits design, than those of such a mistaken Person would naturally be. But to proceed.

XII. The Ancient Prophecies of the Messias are of two sorts; and as some of them concern his first coming to suffer, and destroy the *Jewish* Nation for their Rejection of the Messias, which are comparatively but a few; so the rest of them concern his second coming to advance his Kingdom and restore the *Jews*: and these are by much the greatest number of them. This is another Observation which ought to be born in mind through all the Prophetick Writings; and the neglect whereof has caused innumerable mistakes in the Exposition of them: nay has harden'd the *Jews* against the Christians to the greatest degree. The unhappy *Jews*, finding so many and so plain Prophecies concerning the Glory and Splendor and Power of their Great Messias; and that his coming was so frequently declar'd to be for the Salvation, Deliverance and Restoration of *Israel*, and the advancement of an everlasting Kingdom over the World; and in the first Times of the Gospel as well as now, being over fond of Temporal Deliver-

ance, and this World's Glory at the present, overlook those plain, but not so numerous Predictions wherein the first coming of the Messias is describ'd; and so do whatever they are able to avoid that evidence which should perswade them to believe in Jesus of *Nazareth*; i. e. in an afflicted, a suffering, and a dying Savior. Accordingly they are mightily provided with Answers and cross Interpretations, whenever the 53^d of *Isaiab*, or the 9th of *Daniel*, or such like clear Prophecies of that nature are urg'd upon them. The generality of the later Christian Commentators, being on other accounts fully satisfy'd that Jesus of *Nazareth* is the true Messias, and in consequence of that perswasion being very intent upon those Texts which refer to the first Coming of the Messias to die for Mankind; and being generally too little acquainted with the Body of the Scripture Prophecies, and their full drift and compleat design; I mean this not only of the Prophecies of the Old, but even of those of the New Testament also; and having withal of late generally imbib'd very false and ungrounded Notions concerning the utter Rejection of the *Jews*, the final abolishing of their Worship at Christ's first Coming, the Allegorical sense of plain literal Expressions about the *Mil-*
lennium,

lennium, the New *Jerusalem*, *Ezekiel's* Temple and the like; These Christian Commentators, I say, by means of these and many other mistakes and prejudices, are still rather more absurd than the *Jews* themselves: And while they expect the *Jews* should yield to the plain force of their Reasoning from those fewer Texts belonging to the first Coming of the *Messias*, do, without almost any colour of Reason, deny that ever the *Messias* is to come a second time to save and restore the *Jewish* Nation, and set up his Kingdom before the end of the World: and so contradict many more Prophecies both of the Old and New Testament than the other did before. 'Tis indeed a great shame for a Christian Divine, who is to endeavor the Conversion of the *Jews*, to be by them found so very ignorant as to deny the plain import of so great a part of the Prophecies of the Old Testament; and thereby prejudice them against all the endeavors he can possibly use with them. This we are assur'd by a very † Learned Person on his own knowledge,

† Hoc certo pronunciare possum post longam cum ipsis consuetudinem, eos qui aliter Christi secundum adventum concipiunt quam qui ad Israelis salutem procurandam sit comparatus, non modo ab illis pro hominibus qui Vetus Testamentum aut nunquam legerunt, aut misere admodum corrumpunt, haberi; sed etiam pro hominibus qui Novum Testamentum non intelligunt; atque adeo qui colloctione plane sunt indigni. *Alix. De duplici Messia Aduentu: Pref.*

(and

(and he has had great opportunity of enquiry,) that where the *Jewish* Rabbies find the Christian Disputants denying that the Messias is to come for the Salvation and Restoration of the *Jews*, they dispise their ignorance so far as not to care to dispute at all with them: supposing that they must be wholly unacquainted with their own Prophecies of the New Testament as well as with those of the Old; or else they could never plead for so absurd an Opinion. This is therefore to be laid as a foundation in all our studying the Scripture Prophecies, that the Messias was first to come in a mean and low condition to die for the sins of the World, and to plant a Spiritual Kingdom that should generally be in a mean and low condition also, and under Tyranny and Persecution for many Ages; and that afterward he will come in Glory to *Restore again the kingdom to Israel*, to put a final Period to all Idolatry and Persecution, and to advance an everlasting Dominion over *Jew and Gentile*, after both are become Christians, to the ends of the Earth. I might easily run over a great number of the Prophecies of the Old Testament, and shew the footsteps of this double coming of the Messias all along: But I hope I shall not need to do it in this place, because this truth

Acts i. 6.

truth begins already to be too clear to be hid any longer; and because I can easily refer to other great Writers, who have treated to good purpose on this Head; and because any Impartial Man, who runs over all these Ancient Predictions and compares them with the History and Prophecies of the New-Testament, will not fail to make the same Reflection himself.

Vid. *Alix,*
De Duplici
Messia Ad-
ventu. Et
Mede, pas-
sim.

XIII. The Prophecies of the Old Testament at all appertaining to the Messias; particularly those which are quoted as Testimonies and Arguments in the New Testament; do properly and solely belong to the Messias; and did not at all concern any other Person; and are therefore justly, on good grounds, alledg'd to that purpose by our Savior and his Apostles. I do not here undertake to account for all the Quotations of St. *Paul* out of the Old Testament in his Epistles; not only because his Stile is peculiar, and He together with his Fellow-worker St. *Barnabas*, did more than all the rest make use of allegorical Notions and Interpretations then own'd among the *Jews*; but also because few or none of his Quotations of this Nature, or allusions, are taken from the Scripture Prophecies, but generally either from the *Histories* or *Ceremonies* therein contain'd,

tain'd, which I take to be quite of another nature, and deserves a particular enquiry, too large for this place. But then this is not at all the Case in the Writings of the four Evangelists, where the Quotations I chiefly refer to are found. They there alledge them as proofs of our Savior's being the true Messias, because so many of the Old Prophecies were fulfill'd in him. They sometimes relate their being so quoted by our Blessed Savior himself, in his own words, to the very same purpose; and they generally use that most determinate Expression, *ἵνα* or *ὅπως πληρωθῇ*, and assert that such an event happen'd on purpose, *that* such or such a Prophecy *might* thereby be *fulfilled*. Now what I shall undertake to shew under the present Head is this, that these Prophecies of the Old-Testament, particularly those quoted in the manner now mention'd by our Savior or the four Evangelists, do really belong to those events they are by them quoted for; that they singly belong to them, and to no other Persons; and that therefore the Evidence of their completion affords to the Christian Religion, is in its own Nature firm and satisfactory. Now in order to our better discovering the meaning of these and the like Prophecies, I shall make these following Reflections.

lections. (1.) Let it be Noted that scarce any of these Quotations in the Evangelists are taken out of those Prophecies, which by evident Circumstances belong to any other Person than the Messias. Thus in the Book of Psalms there are not a few, which by the Titles appear to concern *David* in particular; and are suited to the several Circumstances of his Life: Now as this adding of these Titles is in general a mark of accuracy in their first composure, and seems to distinguish them as appertaining peculiarly to King *David* himself; so is it a like sign of accuracy, that the Writers of the New Testament, when they alledge places out of the Psalms, as is done most frequently, do yet never quote any from these Psalms; as well knowing that they did not belong to the times of the Messias, but to those of *David*; and so could not with any propriety be made use of by them. Thus also the Evangelists do never quote any Prophecies, which by their Prefaces appear to have concern'd *Nebuchadnezzar*, *Cyrus*, *Zorobabel*, *Hezekiah*, *Josiah*, or the *Moabites*, *Ammonites*, *Edomites*, *Egyptians*, *Chaldeans*, *Tyrians*, or any of the other Neighbour Nations; about whom yet there are no inconsiderable number of Predictions in the Old Testament. This choice

and

Pf. iij. vij.
xviij. xxx.
xxxiv.
li. liij. liv.
lvi. lvij. lix.
lx. lxiiij.
cxxxij.
cxli. See
cxxxvii.

and distinction is also an Indication of accuracy, both in the first composition of those Prophecies, and in the citation of them afterwards by the Holy Evangelists: and shews that these latter omitted them not by chance, but because they well knew that they did not at all relate to the days of the Messias. Had the Writers of the New-Testament quoted Ancient Prophecies at random and without judgment; or barely sought for secondary completions and allusions, they might, to be sure, have found a great many places to their purpose in these Prophecies. But since they are wholly silent about them, 'tis a plain sign that they were very careful of not putting a false interpretation upon the Testimonies they made use of, and chose only those which they knew did really and properly relate to the Messias and his Kingdom. My (2d) Reflection is this, That Commentators do frequently suppose, that a Prophecy of the Old-Testament belongs to some particular Person or event of old time, without any sufficient foundation for so doing; and so occasion difficulties about the New-Testament applications without any cause at all. Thus they frequently frame or suppose interpretations of words, and events or applications of them, in the days of King *David*, to which

Hamm. on
Pf. viij. ix.
xiv. xv.
xxij.
xxiv. xxix.
xl. xlvii.
xlviij. l.

which they may accommodate the primary
sense of many of his Psalms, when the
Expressions themselves, and the History
of his Life, have not a syllable of any such
thing. As in that most remarkable and
Original Prophecy concerning the Mes-
sias, quoted by St. Paul from the 7th
Chapter of the 2d Book of Samuel, and
the 17 Chapter of the 1st Book of the
Chronicles; and largely refer'd to and
commented on in the 89th Psalm: where-
in, without a word of King Solomon, is a
famous Prediction, that the Messias
should certainly come from the Seed or
remote Posterity of David; that God
would be to him a Father, and he should
be to him a Son; that his throne should be
establish'd for ever; and that he should
build an house or Temple for the Almight-
y: But all this at a time when the
People of Israel should be no more re-
moved, nor any more afflicted as for-
merly. Here, notwithstanding these plain
Characters of the times of the Messias,
Commentators confound this Revelation
made to Nathan, and relating to the
Messias, with another made to King
David himself afterward, relating to So-
lomon and that first Temple that he
should build, and by such a fatal mistake
Obscure one of the noblest Prophecies
in the Old-Testament. Thus they imagin
a plague

liij. lv.
lxvij. lxij.
lxiv. lxxiv.
lxxvij.
lxxix.
lxxxij.
lxxxv.
lxxxvij.
xci. xcij.
xcix. cij.
cix. cxvij.
Heb. i. 5.

1 King v.
3. 4. 5.
1 Chron.
xxij. 6. &c.
xxvij.
2. &c.
Ps. cxxxij.

a plague of several kinds of Locusts; with a drought and famin also in *Judea*, for the interpretation of the Book of *Joel*; of all which the whole History of that Nation is utterly silent. Thus also where there appears Predictions of a Captivity and dispersion of the Nation of the *Jews*; before that by *Nebuchadnezzar*, Commentators generally take it for granted that the words belong to it, without any manner of Characteristick which should determin them to that time; nay very often against plain Characteristicks which determin them to the Destruction of *Jerusalem* by *Titus Vespasian*, and that grand Captivity and Dispersion which has continued till this very day. As if God Almighty could not foretell an event at 600 or 1000 years distance, as well as that of 100 or 200; especially since that Destruction by *Vespasian* was so vastly more considerable, since it was to last so very much longer; and since it came as a punishment for the rejection of the Messias, whose Affairs, as we have seen, the Prophets were principally concern'd withal. My (3^d) Reflection is this, that much the greatest part of those Prophecies, which are alledg'd by the Evangelists, are plainly and certainly meant of the Messias, and could be true of none but him. Thus

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the 18th of *Deuteronomy*; the 2d and the 16th and 22d and 110 and 118 *Psalms*; the 53d of *Isaiah*, and its context before and after; the 9th Chapter of *Daniel*; the 2d of *Joel*; the 9th of *Amos*; the 5th of *Micha*; the 9th, 11th, and 13th of *Zachary*; and the 3d and 4th of *Mala-*
chy are the places of the Old Testament from whence *most* of the Citations of the Evangelists are taken: which to an impartial eye do so plainly appertain to the Messias, that one would wonder that any of the Moderns should once think of expounding any of them otherwise. And certainly this is a great sign of choice and care in these Quotations, that much the greatest part of them are for certain rightly quoted, and do really prove what they are alledg'd for. My (4th) Reflection is this, that *most* of the remaining places are taken out of such *Psalms* or Chapters of the Old Testa-
 ment, as do better and more literally agree to the Messias than to those of whom they are ordinarily expounded; and have commonly some one or more characters which will agree to no others but him. Thus the 8th *Psal*m is sup-
 pos'd to belong to Man in general, and that Dominion over the brute Creatures which God confer'd upon him at his Creation. But then the whole *Psal*m is not

Ps. viij.
 lxix.
 lxxviij.
 Isa. vj. ix.
 xxviij.
 xxix. xl.
 xlij. xlii.
 xlix. lv. lvi.
 lxi. lxx.

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only

See Mede
Disc. IX.

only exactly true, if apply'd singly to the Messias: But, as we have already noted from St. *Paul*, is more strictly true of Him than of Man in general; and besides, the 2d verse contains such a characteristick as determines it to Him, and cannot belong to Mankind. *Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger*, i.e. "Thou O God hast resolved
 "to magnify thy own Divine Power, in
 "the use of small and inconsiderable instruments to bring about the greatest
 "purposes: Thou hast resolved to make
 "use of weak and frail Men, even such
 "as are no better in their Original than
 "poor helpless Babes and Sucklings, to
 "beat down and subdue the Power of the
 "great Enemies of Mankind the Devil and
 "his Angels. This passage is most naturally to be expounded of our Savior and his Apostles, and the Church founded by them: But cannot in any fair construction belong to Mankind in general, with regard to his Dominion over the brute Creatures; much less have respect to *David's* Victory over *Goliath*, as some Commentators are willing to imagin upon this Occasion. And in the same manner, I might go over almost all the rest of the other Psalms and Chapters refer'd

refer'd to by the Evangelists. My (5th) Reflection is this, that of the six remaining places which, at least in the present order and Series of the Copies of the Old Prophecies, do seem by the coherence of the places to belong to others than the Messias, the one half have yet these two Characters of being rightly apply'd by the Evangelists to him, namely that the words do most exactly, if not solely agree to him; and that the Coherence of those places is intire without them, if not in some measure inconsistent with them. Thus in that most important and remarkable Prediction concerning the Sign given to the house of *David* in the days of *Abaz*, *Behold a virgin shall be with child and bear a Son, and thou shalt call his name Immanuel.* Isa. vii. 14. The words are not only impossible to be apply'd to any other than to the Messias; that *Seed of the Woman* alone; but the Coherence of the other Prophecy is intire without it. For when God had commanded *Isaiah* to go forth to meet *Abaz*, he was ordered to take his Son *Shear-jashub* along with him; and as soon as he had done with that famous additional Sign concerning the Messias, he goes on with relation to that Child of his there present, and the case of *Abaz* in

the circumstances of those times: *Butter and honey shall he eat, that he may know to refuse the evil and choose the good; For before hannahar this child here present, not this Son of whom he before spake, shall know to refuse the evil and chuse the good; before He, who is already old enough to walk along with his Father hither, shall come to years of discretion, the land by which thou art vexed, the land of Israel, shall be forsaken of both her Kings, Pekah and Rezin, of whom thou art so much afraid. This I take to be the plain meaning of this place; such a meaning as cannot be avoided, unless we suppose that Shearjashub was by God himself particularly commanded to be taken along with him for no manner of apparent purpose at all: But of this more in its due place hereafter. Thus also that remarkable Prophecy quoted by St. Matthew concerning the calling of Christ out of Egypt in his Infancy by a voice of an Angel of God; *When Israel was a child then I loved him, and called my Son out of Egypt*; is not only most exactly suitable in every word and Expression to the Messias in particular, more properly than to the People of Israel in general of old time; but is also a Prediction by it self; having no visible connection or coherence either with*

Hof. xi. 1.

what

what went before, or what follows after in that Book; and so was, I believe, a distinct Prophecy concerning the Messias, inserted into this coherence of the Prophet, tho' it did not properly belong at all to it. Thus also that Quotation of St. Matthew, *All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them, That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things that have been kept secret from the foundation of the world;* which is quoted from *Psalms* LXXviii. 2. The words do most strictly agree to our Savior; but are so far from a necessary part of the Series of the *Psalmist*, that it is intirely compleat without them. Nay; is not without difficulty to be reconciled to them. For whereas that Psalm is a Collection of the old and well known Histories of the *Jewish Nation*, quite down from their *Egyptian Bondage* till the Days of *David*, this verse promises to declare a *Parable*, and *Dark* or *Mysterious Things* long hidden from Mankind: which how it suits that place I cannot very well understand: and these three I take to be the only places where Prophecies are quoted by the Evangelists out of the Old Testament, contrary to

Matt. xiiij.
34, 35.

(the *Series* and Coherence of those places wherein they at present appear. And as for two or three other Prophecies of considerable difficulty, they shall be consider'd in the next Reflection, which is this. (6.) That as *one* at least of the Quotations remaining is not in the present Copies of the Old Testament, and therefore cannot be pretended to be misapply'd; So *another* remarkable place which has caus'd great difficulties in this matter, is not design'd for the fulfilling of a Prophecy, nor as such cited by the Evangelist; but is otherwise rightly and to good purpose alledg'd by him from the Old Testament. The chief, if not only place, which is not found in the present Copies of the Old Prophets, is that which is cited by St. *Matthew* ij. ult. *Jesus came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.* Now this is so far from a wonder, that among such a great number of Citations out of the Prophets of the Old Testament, one or two should plainly appear to be either wanting or false transcrib'd in our present Copies, that without such a miraculous Interposition as we have no reason to suppose, any other condition of those most ancient Books must appear
little

little less than impossible. Not being able therefore to say any thing more particularly concerning the exactness of a Citation not now extant in the Old Testament, I come to that other place which has been esteem'd as of great difficulty in this matter; but which I look upon under another Character, and think very truly and justly apply'd to his purpose by the Evangelist: and 'tis that in *Matt.* ij. 17, 18. *Then, at the slaughter of the Infants by Herod, was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they were not:* which words are plainly us'd by the Prophet originally on occasion of the Captivity of the *Jews* by *Nebuchadnezzar*, and therefore could not properly belong to the murder of the Infants by *Herod*; without the allowance of Type and Secondary Completion. Now in this case I say, here is no Prophecy at all, but a Noble Poetick Representation of the Miseries of Persons near the place where *Rachel* was bury'd: and that therefore this Representation may be as well introduc'd upon this sad occasion of the slaughter of the Infants in *Bethlehem*, and all the Coasts thereof (where *Ramah*

Jer. xxxi.
15.

Gen. xxxv.
16, 17, 18,
19.

it self lay, and where *Rachel* was bury'd, in the Borders of *Judah* and *Benjamin*;) as on the like sad occasion of the Captive *Jews* gather'd together at *Ramah* by *Nebuzaradan*, and from thence carry'd into Captivity in the Days of *Jeremiah*. A Prophecy is then *fulfill'd* or verifi'd when that Event comes to pass which is therein foretold, and no otherwise: but a Poetical Description is then *fulfill'd* or verifi'd when such an Event happens, to which it may as properly and truly be apply'd, as it was to that for which it was originally intended. So that tho' the *Prophecies* of the Old Testament have but one proper and real Completion, yet such *Poetick Descriptions* or Lamentations may be frequently *fulfill'd* or verifi'd, without any manner of Impeachment of the Person who introduces them upon the like occasions afterwards. The last place, which seems at first sight harder than all the rest to be accounted for upon these Principles, is that of our Savior's own Citation, *John* xiiij. 18. *I speak not of you all; I know whom I have chosen: But that the scripture may be fulfilled, He that eateth bread with me hath lift up his heel against me.* This Quotation is generally suppos'd to be taken from *Psal.* xlj. 9. where the words are, *The man of my peace, which eateth*

eateth my bread, hath lift up his heel against me: Tho' that *Psalm* cannot be suppos'd to belong to the Messias; nor are our Savior's words the same either with the words of the Original or of the Septuagint in that place; and perhaps not quite of the same importance neither. There is therefore no such necessity of esteeming this the place cited by our Savior, unless the full sense of the Quotation at least be not to be found elsewhere in any other Prophecy that belongs truly to the Messias. But it is so far from this, that in the *Lv. Psalm* 12, 13 there is a Prophecy belonging, I believe, to the Messias, including intirely the sense of our Savior's Quotation, and being not much farther from the very words of it than the other: to which therefore 'tis more reasonable to suppose the reference made than to the other. The words here are these, *It was not an enemy that reproached me, for then I could have born it; neither was it an adversary that did lift up himself, or his heel against me, for then I would have hid my self from him: But it was thou, A man, mine equal, my guide, and my familiar friend. We took sweet counsel together, and walked to the house of God as friends.* The import of which is well express'd in short by our Savior in this place. That a Friend, and an intimate

imate Acquaintance of his, who did *eat bread with him*, and so Dieted at the same common Table, should betray him. Whereas *David* in the other *Psalms* seems to speak not of a Companion, but a Dependant, one of his Servants or Courtiers, who *eat his bread*, and liv'd on his Bounty, that exalted himself against him.

But if now, after all, it be wondred at that these Ancient Predictions concerning the Messias and his Characters; of so great importance to be easily understood by all Men; should some of them be obscure and doubtful in their designation of Persons, or in their Expressions; and others of them hidden in unsuitable places, and introduc'd upon very remote occasions; so as to have given a handle to such very great Mistakes and Absurdities in their Interpretations; I shall observe by way of Answer, that *supposing these obscure Quotations do refer really to those Texts which we have above mention'd*, I think such a procedure so far from being unaccountable, that, if we duly consider the Circumstances of Affairs, and the nature of God's usual Methods and Dispensations with Mankind, it will appear almost absolutely necessary. God was oblig'd to obscure the Prophecies relating to the Christian Church after our Savior's coming, as I have

have elsewhere observ'd, because they were to be so accomplish'd by those who read and believ'd them, that had they been otherwise they could not have been accomplish'd at all. On the same account, as it seems to me, God was oblig'd all along to obscure in the same measure the Prophecies and Characters of the Messias, that the Devil and his Angels, with all the Dependants and Ministers of that wicked but powerful Kingdom of Darkness, who were to be great Actors in the fulfilling of many of these Predictions, might not be able to understand too much of the grand Design beforehand; and so might not be in a capacity of Counterworking and Frustrating the same, or any part thereof. Opposite Kingdoms are still in this World forc'd to use the very same Methods, and to convey their Instructions and Schemes to their Agents and Friends by such secret ways as the Enemy may not be able to pry into and defeat. *Nay, these things were conceal'd from the good Angels.* Accordingly it is well observ'd by St. Ignatius himself, that truly Ancient and Apostolick Writer, in his genuine Epistle to the *Ephesians*, that the *Virginity of Mary, he that was born of her, and his death for mankind*, were all three conceal'd from the Devil: and the like

Inti-

Pet. j. 12.
Ephes. iij.
9, 10.
1 Cor. ij.
7, 8.

Res vero
ipsa quam
Ignatius
exprimit
passim a-
pud S. Pa-
tres inve-
nitur. Co-
tel. in loc.
1 Joh. iij.
8. &c.

Intimations we have in many other Ancient Fathers of the Church of such a concealment of the Mysteries of Christianity from the Prince of Darknes; who otherwise would most certainly have prevented and frustrated that grand Design for which our Savior *was manifested*; it being no other than to *destroy the works of the devil*. Upon the whole, Since the greatest part of these Prophecies do without question belong only to the Messiah; since of the remainder the greatest part do also most probably belong only to him; since of the small remainder those Texts which have the greatest difficulty do both exactly agree to the Messiah, and appear distinct from the Context wherein they are included; since of the three remaining, one is not at all now met with in the Old Testament, and so we can have no sufficient Reason to suppose it a misapplication; and another so far from the misapplication of a Prophecy, that it does not belong to any real Prophecy at all, but to a Noble Poetick Description, which is very rightly apply'd by the Evangelist; since that only place which might still be urg'd against this notion seems therefore only so urg'd because the place refer'd to is mistaken, while the true sense and almost words of the Quotation are found elsewhere, and the real Text appears to be

be rightly apply'd by our Savior; and since, lastly, so good and necessary a Reason is to be given for all that seeming obscurity or disorder, which appears from this account of these Ancient Prophecies, I conclude that there is no sufficient Reason to believe any of these Prophecies alledg'd in the New Testament to be applicable to any other than our B. Savior: But that on the contrary they are well chosen and rightly appeal'd to by the holy Evangelists. And that therefore they demonstrate that our Jesus is the true Messiah; because in him and him alone all those Ancient Prophecies, which are the proper *criteria* and Characteristicks of the Messiah, were really and truly verifi'd and fulfilled.

XIV. The Prophetick Language in its foretelling of Events does not always express it self in the *future tense*, but very often in the *præterperfect*; and uses a way of speaking which at the first seems rather to imply the Event refer'd to already past, than that it is still to come; even tho' that Event be not so soon to happen, but long afterward in the latter Ages of the World. This Observation is so obvious all along the Prophecies, that Commentators are, I think, generally aware of it, and agreed in it; so that I shall need to be but very brief
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in its Illustration. Nay indeed I shall not need to go farther than that most famous Prophecy of the Messias the 53^d of *Isaiah*, which is in great measure written in this dialect: *Who hath believed our report, and to whom hath the arm of the Lord been revealed? He was despised and rejected of men; he was despised and we esteemed him not; surely he took away our griefs, and removed our diseases; and we thought him to be stricken, smitten of God, and afflicted. And he was wounded for our transgressions, and he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we were healed. We have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.* And so on in the same *præterperfect tense* in a good part of the rest of that famous Chapter. Nay so plainly do Interpreters take this Chapter for a description of things already past, that in several cases they render it in the *past* time, even where in the Original it is in the *future*; tho' they own all along that the direct Intention of the Prophecy is for futurity, and that therein is included a plain Prediction of Events not to come till many Ages afterwards. But this Observation being one which is common to others, and
being

being indisputable, I shall leave it; and come to another; which will not only give light very often to this way of speaking made use of by the Holy Spirit, but will be of great advantage also in other cases of the Prophetick Writings; and 'tis this.

XV. The Prophets; or rather that Holy Spirit which spake by them, frequently changes the Scene, and supposes the words spoken not at the time when the Prophecy was deliver'd, but long afterward; and very often either just before, or at, or even after the fulfilling of it. Thus *Jacob* in his Blessing the twelve Patriarchs, or foretelling to them that which should *befall them* or their posterity *in the last days*, after his Prediction concerning *Dan* was over, seems to put himself into the circumstances of those last days, and to welcome the joyful News of that Salvation of God, which would restore and settle those Tribes in their own land, after all the Troubles, Dispersions, and Miseries they were till then to undergo: and so breaks out abruptly *I have waited for thy Salvation O Lord.* Thus also very many of those Divine and Prophetick Hymns, which we meet with in the Book of Psalms, and which were compos'd by *David*

Gen. xlix.
18.
See Dr.
Alix's
short Fre-
faces to the
Psalms.

David or other Inspir'd Writers; for the use of the Church in after Ages; do not in their Expressions at all belong to the times wherein they were written, but are accommodated to those, for which they were design'd by the Spirit of God. For example, The 2d *Psalms* is to be understood as spoken at the beginning of the Gospel, when the *Heathen* rag'd, and the people imagin'd a vain thing: i. e. vainly thought to hinder the progress of the Gospel, which was begun to be preach'd among them: and when the *Kings of the earth* set themselves, and the rulers took counsel together against the Lord, and against his Christ: i. e. as the Apostles themselves explain it, when of a truth against his holy child *Jesus* both *Herod*, and *Pontius Pilate*, with the *Gentiles*, and the people of *Israel* were gathered together. In like manner the 16th *Psalms* is fitted to the Circumstances of the *Messias* in his Troubles; when he comforted himself in God's favor; and particularly in the glorious promises made to him of his Resurrection from the dead; and Ascension to Heaven, there to enjoy everlasting happiness: and the 118th *Psalms* is almost of the same import. Thus also the 22d *Psalms* is suited to the most afflicted State of the *Messias*, and fitted for his use in his passion, and upon the Cross: and accordingly was us'd in that

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Acts. iv.
25. &c.

Condition by our Lord; either all of it, as some think; or at least the first and most remarkable words of it: and the Case is the same as to the 69th and 109th *Psalms*. The 45th *Psalms* is suited to the State of the Messias's Exaltation; and the Prophecies therein contain'd speak as if that happy time were already come, and his Kingdom already set up in the World: and the Case is the same as to many other *Psalms* also. The 50th *Psalms* is a noble Prophecy of God's judging and pleading with his Ancient People the *Jews*, of his separating the wicked from the righteous, when He is about to restore them to their own Countrey in the end of the World, and to set up over them the Kingdom of the Messias: And accordingly the time of its fulfilling is chosen for the time to which the Expressions are suited all along. The 79th *Psalms* Prophetically describes the miserable State of the *Jews*, with their earnest Prayers for deliverance, and for vengeance on their Enemies, in their present grand Captivity; and this in words so suited to that Condition, as if the *Psalms* itself had not been composed till that very time. Thus also the Case seems to be in that famous place of *Ezekiel*; where prophesying against *Gog* of the land of *Magog*; who was to come against the
E people

Ezek.
xxxviii.
8. 16.

v. 17.

See Collect.
of Scripture
Prophecies,
Chap. v.

Ezek.
xxxix. 8.
See Isaiah
xxvi. 20.

people of Israel in the last years, and in the last days, after their future Restoration to their own land; He speaks in this manner, *Thus saith the Lord God, Art thou he of whom I have spoken in old time, by my servants the prophets of Israel, which prophesied in those days, many years, that I would bring thee against them?* Expositors are here mightily puzzled about these words, which seem to imply that there were many other Prophecies concerning this War of Gog against Israel, long before this Prediction in *Ezekiel*; although no such Prophecies appear. Whereas this seems to be no other than an Expression accommodated to that time it self; where by the Blessed Spirit, as frequently elsewhere, is brought in taking notice at the very time of the event, how long ago this had been foretold by the Old Prophets of the Jews, *Isaiah, Ezekiel, Daniel, Joel, Zephaniah, and Zachariah*: according as we find it more or less clearly foretold in all those Prophets at this day. This also, Lasty, is the Case most plainly in that other Expression, concerning the Destruction of the same Gog in the very next Chapter; *Behold it is come, and it is done, saith the Lord God: This is the day whereof I have spoken.* Which last instance is so evident and undeniable, that it gives great light,

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not only to the former place, but to the Nature of the Prophetick Stile in general, of which I have been now discoursing.

XVI. The Prophetick Stile is not always intire, continued, and coherent through one Series of Reasoning or Succession of Events; but is sometimes, at least in the present Order of the Prophecies, short, abrupt, and disturb'd by the coming on of other matters of a very different Nature. I say this is the Stile of the Prophets, *at least in the present order of their prophecies*; for I must be so free and fair as to confess, I cannot every where look upon the present Order either of the Histories or Prophecies of the Old Testament to have been the Original one; or that which was intended by the Penmen of them: and however new or strange such an assertion may appear to some, yet I am confident whoever duly considers the State of these Holy Books under the Judges, *Manasseh*, the *Babylonish* Captivity, and the profanation by *Antiochus Epiphanes*, will rather adore the good Providence of God that they are in any degree come intire, and, generally speaking, in good order to our hands, than be surpriz'd at a few defects or disorders in some particular

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ticular places of our present Copies. And I am alike confident that all Judicious and Impartial Enquirers, who will honestly speak their Sentiments, will agree with me in this matter; and would be heartily glad if in such places where any footsteps of redundancy, defect, mistake or disorder appear in our present Copies, the several Histories and Prophecies could, upon any sufficient or even probable ground, be restor'd to their own places, for which they were originally intended, or corrected in such as are at present corrupted: That so the Holy Books, instead of the trifling and absurd evasions and excuses made by many Commentators in several difficulties, might be authentickly freed from even the pretence of the difficulties themselves, as I believe would not seldom be the case, if ever so great a design could be accomplished. For instance, what poor and vain Conjectures have Commentators advanc'd upon that double date of a Prophecy in the beginning of *Ezekiel*? Where the same Vision is ascrib'd to two different years of *Jehoiachin's* Captivity, (for that is the only Epocha made use of in this whole Book) no less than 25 years asunder; the 30th and the 5th. *Now it came to pass in the 30th year, in the 4th month, in the 5th day*

day of the month, (as I was among the captives by the river of Chebar) that the Heavens were open'd, and I saw the visions of God: In the fifth day of the month (which was the 5th year of Jehoiachin's captivity) The word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar: and the hand of the Lord was there upon him. What vain guesses have been here made I shall not repeat: Because I take the first date to be only a dislocation, and that it belongs to the beginning of the 30th Chapter of that Prophecy; which has no particular date, and where both the Series and the Contents most exactly agree with this very date, which is here supernumerary. And indeed the several dates of the particular Visions in this Prophet, which are more than in any other in the whole Scripture, do plainly shew no small disorder in the present places they possess in our Bibles: I wish it were but half as easy to restore the right order of some misplac'd Histories and Visions in all the other Books of the Old Testament, as it is to restore those in *Ezekiel*. However, so much we may hence learn, that if the Collectors of the present Copies of the several Sacred Books of the Old Testament we now enjoy, did not always place even the Pro-

phesies of *Ezekiel* in due order, where the frequent dates made it so easy to have done it; 'tis not to be suppos'd that they would attempt the exact placing of all the other Histories or Visions, where they frequently wanted that certain guide for such an undertaking. For another instance, even in that part of the Old Testament which appears by the *Samaritan* Pentateuch to have been preserv'd the most uncorrupt through all the latter Ages of the *Jewish* Commonwealth, we find in the ~~roth~~ of *Deuteronomy* two verses intirely inserted in a wrong place in our present Copies. For as *Moses* was exhorting the *Israelites* to obedience, and to that end was repeating the History of the Solemn giving of the 10 Commandments at *Horeb*, and the writing them the first time by the finger of God on Tables of God's own providing, and the second writing the same by the finger of God on Tables provided not by God but by *Moses*, on account of the Idolatry of the Golden Calf intervening; into the very midst of this Series are inserted two whole verses about the Journeyings of the Children of *Israel* in the Wilderness, which are both imperfect in themselves, and intirely foreign to the design and Series of *Moses's* reasoning in that place: and accordingly the very
next

Deut. x. 6,
7.

next words go on with *Moses's* foregoing discourse, without the least notice of any such Journeyings as are now inserted in this place; nay with such a note of connexion as perfectly destroys the supposition of any such insertion at all: *At that time the Lord seperated the tribe of Levi to bear the Ark of the covenant of the Lord.* Which most certainly was done not at *Jotbath, a land of rivers of waters*, whither the *Israelites* came not till long afterwards; which yet the present insertion implies; but at *Horeb*, immediately after God's writing upon the second Tables, of which he had been just before speaking; as I think all Commentators are agreed. This is too plain an instance of a disorder in our present Copies to be either denyed or evaded by any. And indeed I do not know how Upright and Judicious Men can satisfy their own Consciences in making such poor excuses, and using such miserable subterfuges as they do very often upon these Occasions. 'Tis impossible they can satisfy their own minds in them: nor would they make use of them in their Comments on the like difficulties of any other Ancient Author: nor can they suppose that illdisposed Persons, who catch at all pretences to disparage these Sacred Records of Reveal'd Religion;

Numb.
xxxij. 34

Job. xiiij.
7.

gion; will ever be satisfy'd with such Evasions. What then? Are we to *speak wickedly for God, and talk deceitfully for him*? Are we to bear Christian People in hand, that the present Copies of the Books of Scripture are every where as perfect, as uncorrupt, and as Methodical as at first they came out of the hands of the Original Penmen themselves; when we cannot but know the contrary? or do we believe that a few accidental mistakes or disorders in our present Copies, which could not always have been avoided without a constant Miracle, if they are acknowledg'd by us, will weaken the Authority of the Books themselves, and render them of less value and esteem? We do not I am sure reason thus in the case of any other Ancient Author: But think a various reading, and a mistake or disorder thereby, or by other means corrected with judgment, and the Book restor'd to its Original Order and Purity a mighty advantage to it; and that the Authors value and usefulness are thereby greater than they were before. Or Lastly do we suspect that Reveal'd Religion will not bear an exact and an impartial examination? And that the Sacred Writers cannot stand the Test of such a nice and accurate Scrutiny? If so, Let us not pretend to defend *it*, or to vindicate *them*

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at all: If the Sacred Writings were not exactly written, and do not contain certain Truths, why do we believe them to be of Divine Inspiration, and venture all we have in this World upon their Credit and Authority? For my own part, I must profess, that upon what free and impartial Enquiries I have been able to make, I am satisfy'd that the Foundations of Reveal'd Religion, as well as of Natural, are too firm and well grounded to be shaken by the utmost efforts of Human Reason, or the utmost exactness of the most critical Examination: That the Books which we call the Holy Scripture were written with greater Sincerity, Honesty, Care and Exactness than any Human Writings whatsoever: That they have many noble intrinsick Characters of their being of more than bare Human Composure: That the facts on which they are built, the Miracles therein related, the fulfilling of Prophecies therein contain'd, are too certain, and too well attested from other hands, to fear the exactest Scrutiny of any Honest and Impartial Man: That on the contrary, upon the more certain Principles we proceed; the more compleat skill we attain in History, Chronology, and the Phrases and Customs of the *Jews*; the more free, and rational, and exact

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we are in our Enquiries about the Difficulties therein contained; we still find those Difficulties diminish'd, the Sacred Accounts better clear'd and confirm'd, and greater Reason to believe their certain Truth and Exactness all along. This being so, I think Truth should be defended by nothing but Truth; and the Sincerity of the Sacred Writers should be still imitated by those who undertake the defence of them: and if at any time we are not able to give a rational Answer to any Difficulties, such as may satisfy an honest Enquirer, and satisfy our selves also, - we ought to own our Inabilities in that case; and to leave their Solution to the Enquiries of others, to whom God may afford better means for the explaining of them: and by no means to fear that the Veracity of the Almighty is not to be secur'd, unless we in particular are able to understand all it has deliver'd, and penetrate into every thing it has *reveal'd*, or rather, which it sometimes has on purpose *conceal'd* in the Sacred Scriptures. But to leave this long Digression, which yet is not wholly such, and to proceed; I observe that the Prophetick Stile, in its present order, is not always intire, continu'd, and coherent, through one *Series* of Reasoning or Succession of Events; but is sometimes short, abrupt, and disturb'd

sturb'd by the coming on of other matters of a very different nature. I say, 'tis so *sometimes*, tho' not commonly, nor perhaps so frequently as an unacquainted Reader would imagin on a hasty perusal. But that this is the case *sometimes*, cannot be deny'd by any who are versed in the Prophetick Dialect. Some Instances I have had occasion already to mention under former Observations, and more are without much difficulty to be met with. Thus when *Isaiab* in his 3^d Chapter had been foretelling the Miseries God would bring upon the *Jewish* Nation for their Pride and other Sins; so that *her men should fall by the sword, and her mighty in the war; and her gates should lament and mourn; and her self being desolate should sit upon the ground;* In the 4th Chapter the Prophet begins and goes on with the glorious State of the *Jews* under the Kingdom of the *Messias*, at the end of the World: *In that day shall the Branch of the Lord be beautiful and glorious; and the fruit of the earth shall be excellent and comely for them that are escaped of Israel: And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem shall be called Holy, even every one that is written among the living in Jerusalem.* And in the same strain does
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Isa. v. j.

he go on in the rest of that Chapter. This looks abrupt and immethodical: tho' I must confess 'tis so frequently the method of the Prophets, first to describe God's many and long Judgments on that Nation for their manifold Sins, and then to conclude with God's great Mercy and Deliverance to be afforded to them at the end of all, under the Kingdom of the Messias, *In that day, the great day of the Lord*, so very often apply'd to the final Restoration of *Israel* in these Books, that I know not whether this be a proper example in the present case or not. However, if it be not, the very next Chapter, and the very next words will afford us a plain one. *Now will I sing to my well beloved, a song of my beloved, touching his vineyard: &c.* Wherein from the glorious Times to be enjoy'd in the conclusion of all under the Man whose name is the *Branch*, under the Messias, the Prophet proceeds without any warning or apparent Order to the Judgments which God would pour on them long before that time, in the destruction of their Polity and Religion. Yet at the 16th and 17th verses, amidst all these Threatnings and Punishments, comes a mixture of Joy, and a hint of the Exaltation of their Messias, and the Peace and Prosperity of his Kingdom. *But the Lord of Hosts*

Hosts shall be exalted in Judgment, and the Holy God shall be sanctified in righteousness. Then shall the lambs feed after their manner; and the wast places of the fat ones shall the strangers eat. And then he immediately goes on with Threatnings and Judgments again. Thus also in the 8th Chapter of *Daniel*, when the Holy Spirit had been describing the Miseries to be brought on the *Jews* by *Antiochus Epiphanes*, at the 9th, 10th, 11th and 12th, verses; in the 13th and 14th verses *Daniel* hears an *Holy One* speaking, and another *Holy One* answering; and the Subject thereof is not at all about *Antiochus*, but about the Period of the final Miseries of the *Jews*, and the conclusion of the Pollution or Desolation of the Temple which is not yet over, or the famous 2300 *Evening Mornings*; after which *the Temple is to be cleansed hereafter*, as I have shewn upon another occasion. This Prophecy comes in so abruptly, that almost all Commentators have mistook its meaning, and apply'd it to the Times of *Antiochus*, how little soever the facts could be made to answer such an Interpretation. Another not unlike Example we have in the 11th Chapter of the same Prophecy; where, after the *Series* of the Vision had proceeded as far as the same *Antiochus*, comes an eminent Prediction of a remarkable

Essay on Revel. p. 236, 237.

Mr. Mede's
Works, p.
821, &c.

able King or Kingdom that should do according to his will, and exalt himself, and magnify himself above every God: &c. i. e. Of the Roman Empire; as the most Judicious Mr. Mede has well explain'd it. This comes in so unexpectedly, and beyond the Series of the rest of the Prophecy before, as puzzled all our Expositors; till Mr. Mede, who was better vers'd in Prophetick Language, gave us his excellent Paraphrase of it. But I should be too tedious if I should search for any more instances of this nature; especially since I think all our Expositors are forc'd to allow the truth of this Assertion before us.

XVII. The Prophets, or Penmen, whom God made use of to convey these ancient Predictions to us, did not sometimes understand their meaning themselves; but only exactly Recorded them, as they had been suggested to them by the Blessed Spirit of God. This useful Remark has not generally been made; and because the mistake about it raises great Prejudices in the minds of Men, and occasions several ungrounded difficulties in the understanding the Prophetick Writings, it must be here particularly observ'd and illustrated by us. When the Vision of the four Beasts was shewn to the Prophet

phet *Daniel*, as he has set it down in the former part of his 7th Chapter, he tells us verse 15. That *he was grieved in his spirit, in the midst of his body; and the visions of his head troubled him. He came near to one of them that stood by, and asked him the truth or meaning of all this: so he told him, and made him know the interpretation of the things.* Yet after even this particular Interpretation afforded to *Daniel*, and contain'd in the rest of that Chapter, 'tis a great question whether he fully understood all the Particulars or not: and he seems to hint still his imperfect Apprehension of them after all, in these words at the conclusion of the whole Scene: *Hitherto is the* ^{Dan. vij. ult.} *end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: But I kept the matter in my heart.* In like manner that Vision of the *Evening Morning*, which was ^{Dan. viij. 13, 14} *told in the hearing of Daniel, but not interpreted to him, was true indeed and certain; but was to be shut up, as being for* ^{Ver. 25.} *many days to come, and conceal'd till a long time afterwards.* And says he himself, *I Daniel fainted, and was sick* ^{Ver. 27.} *certain days; afterwards I rose up, and did the king's business; and I was astonished at this vision but none understood it: or, as the Original may well be rendred, there*

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was none to interpret it to me. But still more plainly in the last Chapter of *Daniel*, he is not only charg'd to *Shut up the words, and seal the book even to the time of the end*, when many should run to and fro and knowledge should be increased; and again, to *Go his way, because the words were closed up and sealed till the time of the end*; but himself most expressly assures us that *He heard, but understood not*. And this Observation is too particularly confirm'd by *St. Peter* to leave any Doubt upon the Mind of a Christian, as to the truth of it: With whose remarkable words therefore I shall conclude this particular. *Receiving, says 1 Pet. j. 9. he, the end of your faith even the salvation of your souls. Of which salvation the prophets have enquired, and searched diligently, who prophesy'd of the grace that should come unto you: Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the holy Ghost sent down from heaven: which things the Angels desire to look into.*

I have now finish'd all my preparatory Observations, and shall, according to the method I at first propos'd, proceed to the several particular Prophecies occurring in the Sacred Writings, according to the priority of their delivery at first, and so all along descend with the order of Time to the later Ages and Periods therein contain'd. Only begging the liberty of so far entrenching upon this general Rule, as to join all those Predictions together which belong to the same Event, and to consider them all at once, on the first occasion wherein such an Event is foretold in Scripture.

To omit therefore those Threatnings or Denunciations of Judgments on *Adam* and *Eve* immediately upon their first Transgression, whereby the ground Gen. iii. 17 was to be cursed, *Adam* was in sorrow, and 18, 19. with great labour and toil, to eat the fruits of it all the days of his life; *Thorns and Thistles were to spring up*, and exercise his patience; and he was not to eat his bread but in the sweat of his face, till he dyed. Whereby also *Eve* was to have her sorrows in her conception and child Ver. 16: bearing multiplied, more than those of any Females of even the lowest rank of God's other Creatures upon the Earth; Her desire was to be subjected and subordinat-

ed to her Husband; and she was to submit to his Rule and Dominion more than any Females also in the whole World besides. All which yet were so remarkably fulfilled not only in *Adam* and *Eve* themselves, but in their whole Posterity through all following Ages to this day, as to occasion the doubt rather to be whether ever it was otherwise or not; and as the standing and durable Memorials of the Original Innocency, and subsequent Fall of Mankind; and of the Justice and Veracity of God in the performance of his Threatnings against Sinners: To omit, I say, these Threatnings and their Accomplishments, as following so close one upon another, that there is scarce room for the esteeming them, properly speaking, to be Prophecies at all; I shall come to that famous Prophecy included in the Threatning of God to the Serpent, in these words, *Gen. iij. 14, 15.*

Messias to be born of a Virgin for the destruction of the Devil's Power.
Foretold A. P. 7. 710. Fulfill'd 4709.

I. Prophecy. *The Lord God said unto the Serpent, Because thou hast done this thou art cursed above all cattel, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head, and thou shalt bruise his heel.*

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In order to our better understanding this remarkable Prophecy, I must premise, that by the Serpent, or by that kind of Serpent which we call a Dragon, is not always in Prophetick Language meant that brute Animal so call'd, but the Devil himself. As he who was the true Messias is several times call'd the *Branch*, the *Lamb of God*, *David*, *Israel* and the like; without any supposition of his being really any of those things or Persons, but for peculiar reasons had those names given to him; So He who was the Head and Supream of the Kingdom of Darkness, or one of his principal Angels and Ministers, who commonly appear'd on Earth, and took care of the Interests of that infernal Dominion here, appearing at first in a Shape or with a Body most like to that of a Serpent or Dragon, is therefore frequently so call'd; as appears all along in the Revelation of St. *John*: where the Devil goes constantly by one of those names of the *Serpent* or the *Dragon*; and they so express'd sometimes, as plainly to intimate, that it was the very same wicked Spirit which under that appearance and name betray'd our first Parents into Sin at the beginning of the World. Thus we are assur'd that when *there was war in* Apoc. xij. 7, 8, 9.
heaven, Michael and his Angels fought
against the Dragon; and the Dragon
fought

xx. 2.

fought and his Angels; and prevailed not, neither was their place found any more in Heaven. And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole world. And again, The Angel laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years. So that in this first Prediction, if we will allow one Prophecy to expound another, we have no concern with a proper Serpent, but with that old Serpent the Devil and Satan; who, as the Messias and good Angels generally appear'd in Human Shape, or took Human Bodies when they convers'd with Mankind in the primitive Times of the World, is to be suppos'd to have appear'd in a Dragon's shape, or to have taken a Dragon's body when he convers'd with Mankind also. And as we can give no account whence the Human Appearance or Human Body of the Messias before his Incarnation, and of the good Angels all along were deriv'd, or how dispos'd of afterwards, because the Scripture is silent in that matter; so neither can we give any account of the Serpentine Appearance or Body of the Devil, that evil Angel, when he sometimes in the first Ages was permitted to converse with and tempt Mankind; without any

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Impeachment in either case of the plain truth of the Facts so directly related to us. This therefore being so, and the first part of the threatening to that Serpent there bodily present, that he should be more *Cursed than all cattle, and every beast of the field; that upon his belly he should go, and should eat dust all the days of his life;* being so immediately then to be fulfill'd, as no doubt it certainly was, that it cannot so properly be esteem'd a Prophecy, I shall, as before, wave the farther consideration of it in this place. But then in the next verse we have a remarkable Prophecy indeed; not to be fulfill'd till a long time afterwards; which will justly deserve our careful Consideration; and 'tis deliver'd in these words, *And I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head, and thou shalt bruise his heel.* Wherein we may first observe, that whereas all Mankind were to be the Seed or Offspring of *Adam* as well as of *Eve*, Here is mention only of the Seed of the Woman, the inferior; and not of the Man the superior Creature. On which the great *Maimonides* reflecting, not without admiration, says thus, *This is one of the passages in Scripture which is most wonderful, and not to be understood according to the Letter, but con-*

More Ne-
bochim.
P. II. ch.
30.

tains great wisdom in it. And truly so I take it to be, that hereby the Blessed Spirit directly but covertly foretells that. "One
"Eminent Person of the Race of Man-
"kind, who should in reality be the Seed
"of a Woman alone, without the assi-
"stance of a Man, should one day appear
"in the World; that there should be an
"irreconcilable enmity between that
"Blessed Seed with his Children and
"Followers, and the Devil with his Chil-
"dren and Followers; that at length
"that Blessed Seed should overcome and
"subdue the Power of the Devil, and
"destroy his Kingdom of Darkness, with
"all its supports and adherents; tho' the
"Devil and his Instruments should con-
"tinually, by private and hidden me-
"thods, tempt and ensnare and persecute
"that Blessed Seed and his Followers in
"the mean time. In short, here is the
first gracious promise afforded the fallen
Race of Men, in terms as plain as the wise
Counsels of the Almighty, and the due
bringing the thing it self to pass did then
permit, of the Deliverance of Mankind
from the Dominion of Sin and of the
Devil by the coming of the Messias, who
in due time was to be born of a pure Vir-
gin The other Prophecies concerning the
coming of the Messias in general for
the Salvation of Men, are too numerous

to be here consider'd: But the particular and miraculous Circumstances of his Birth, that his Mother was to be a pure Virgin till she brought him forth, deserves to be here once for all examin'd, and its completion observ'd in our Lord Jesus. Here therefore must come in that eminent Prophecy of *Isaiah*, which we have formerly touch'd upon, which directly foretells what is here more darkly hinted, *viz*: That the Messias should be born of a pure Virgin. The Case was this. About the beginning of the Reign of *Abaz* King of *Judah*, *Rezin* the King of *Syria*, and *Pekah* the Son of *Remaliah* King of *Israel* united their forces against *Abaz* and the Kingdom of *Judah*. Upon which all the Kingdom of *Judah*, but particularly the house of *David*, to whom God had made such mighty promises under the Kingdom of the Messias the Son of *David*, were sore afraid; as dreading not only the Miseries of a particular War, but the utter excision of the house of *David*, together with the intire Destruction of the Kingdom of *Judah*. Upon this God orders *Isaiah* to go and meet the King of *Judah* King *Abaz*, and particularly commands him to take his Son *Shearjashub* along with him; for what purpose we have formerly observ'd, and also shall

*Deliver'd
about A.
P. J. 3972.*

Isa. vij.

see presently; and to assure the King and his People, that if they would depend on God, and rely upon his providence, the *Israelites*, who were now confederate with the *Syrians* against them, should be so far from being able to exterminate the house of *David*, and destroy the Kingdom of *Judah*, that both those Kingdoms should soon be destroy'd themselves; that the Kingdom of *Israel*, which should in a few years be sorely afflicted, within 75 years time should be so harra's'd, and captivated, and its poor remainders also so destroy'd and scatter'd abroad, that a new Colony of Inhabitants should possess it; and that as the Kingdom of *Syria* should undergo the like sudden Destruction also, so in particular that the land of *Israel*, whereby they were so vexed at present, and of which they were so mightily afraid; in a very few years, before *that Child* of his there present, *Shearjashub*; (to whom the Prophet seems particularly to have pointed, or laid his hand upon him) tho' he was already big enough to walk alone, should *know to refuse the evil and chuse the good*, before he came to years of discretion, that land should *be forsaken of both her Kings*, and indeed go in part into Captivity also; as they did in a very few years, under *Tiglah-Pileser* King of *Assyria*. This I take

¹ Chr. v.

26.

² King xv.

29.

take to be the *Series*, so far as belongs to *Ahaz*, and *Israel* at that particular juncture. But then it pleased God upon occasion of the terrible fear the house of *David* was in, of being utterly destroy'd, and so of the failing of God's promises made to them; and upon occasion of the perverseness of *Ahaz*, who refus'd to ask a sign of God's favor when he gave him full leave and invited him to ask it, were it never so great, or improbable; to afford the greatest and most comfortable sign of his Mercy to the house of *David* in particular, as well as to all Men in general; and to repeat more clearly the ancient promise made on the fall of Man, that the *Messias* should certainly come in due time of the house of *David*; (for to them is this promise particularly directed) and that in that house, He should be born of a pure Virgin, and should be no other than *Immanuel* i. e. God and Man in one Person; or a Divine Being made flesh, and dwelling among Mankind. Hear ye now O house of *David*; v. 13. 14.
is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a Son; and thou O Mother shalt call his name Immanuel. That this was to be some very wonderful thing is plain, because it is
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See Gatak.
in Loc.

Isa. viij. 8.

v. 18.

Jer. xxxi.
22.

Solemnly introduc'd for a sign given by God himself, as a security and pledge of his favor and the performance of his promises to the house of *David*; that the word rendred a *Virgin* does properly signify in this place, is not only evident by the original derivation, and ordinary, if not constant meaning of it elsewhere in the Holy Scriptures, as the Septuagint accordingly render it in this place, but by the ridiculousness of the contrary Interpretation here above that in any other place whatsoever: and that *Immanuel* denotes the *Messias* himself is evident, because it can belong to none else, and because he is in the very next Chapter supposed to be the King of the *Jews*, and that land is call'd the *land of Immanuel*; and all the devices and attempts against it are declar'd to be vain and fruitless, since they could justly say *Immanuel* or *God is with us*. Upon the whole, this is a clear Prophecy of the coming of the *Messias*, of the seed of *David*, and as the Son of a pure *Virgin*, to be the great pledge and security of Gods promises to *David* and to his seed for evermore, And in the Prophecy of *Jeremiah* we have a hint of the same thing. *The Lord hath created a new thing in the earth, a woman shall compass a man*, that great Man, the *Messias*. As also in that of *Micha* where

where immediately after the Prediction that the Messias was to be born at *Bethlehem*, so well known from St. *Matthews's* Quotation, 'tis added, *Therefore will he give them up, untill the time that she that travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.* Which Expression, considering the place of the words as well as the words themselves, in Prophetick Language intimates thus much, that the Messias was to be born in *Bethlehem* of a pure Virgin, according to the other Predictions foregoing. And how exactly these Prophecies, of a thing perfectly Miraculous, have been fulfill'd in the Birth of our Jesus of *Nazareth*, none who calls himself a Christian can at all doubt: Since not only the Evangelists assure us in general that it was so, but they give us in particular an authentick account of the Circumstances of it; how it was foretold by an Angel, and wonder'd at by the Blessed Virgin her self; in what manner, and by what Providences it so happen'd. All which is so known by us Christians from the Evangelical Writers, that I shall not any farther enlarge upon it; nor shall draw the Natural Consequences of such wonderful Predictions so remarkably verify'd and accomplish'd in our Jesus of *Nazareth*.

It

Mic. v. 3.

It being impossible for any to believe that these strange Prophecies were fulfill'd in him, and yet to suspect that he is any other than the Glorious Messias, the Son of God and Savior of the World, by whom all Mankind are to hope for remission of Sins and everlasting Life. All that I shall add here shall be an Observation relating to this matter, which has not, that I know of, been made by any, and it is This, That in all the places where the Messias, in the Prophetick Writings, is introduc'd speaking of this matter, He always speaks of his *Mother alone*, without the least mention of a Father; as an occult intimation that he was to have a proper Mother, but no proper Father in this World; and by Consequence was to be no other than the Son of a pure Virgin. Thus in the famous *22d Psalm*, v. 9, 10. fitted for the Messias on the Cross: *But thou art he that took me out of the womb; thou didst make me hope when I was upon my Mothers breasts: I was cast upon thee from the womb: Thou art my God from my Mothers belly.* Thus in the *35th Psalm* v. 14. *I behaved my self as tho' he had been my friend or brother; I bowed down heavily, as one that mourneth for his Mother.* Thus in the *69th Psalm*, v. 8. which was fitted for the Messias in almost the same condition

dition as the 22d; I am become a stranger unto my brethren, and an alien unto my Mothers children. Thus also Psalm, 71. v. 6. By thee have I been holden up from the womb; thou art he that took me out of my Mothers bowels, my praise shall be continually of thee. Thus also in the 86th Psalm v. 16. O turn unto me, and have mercy upon me, give thy strength unto thy servant; and save the son of thine Handmaid. ^{See Luke i. 38.} Thus in the 116th Psalm, v. 16. O Lord truly I am thy servant, I am thy servant, and the son of thine Handmaid: thou hast loosed my bonds. Thus still in the 131st Psalm, v. 2. Surely I have behaved and quieted my self as a child that is weaned of his Mother: my soul is even as a weaned child. Thus also in the 139th Psalm v. 13. Thou hast possessed my reins, thou hast cover'd me in my Mothers womb. Thus Lastly *Isaiah* brings in the *Messias* ^{Isa. xlix. 1.} speaking, Listen O Isles unto me, hearken ye people from far; The Lord hath called me from the womb, from the bowels of my Mother hath he made mention of my name. All which Expressions are very remarkable, and shew that the same grand design was carried on all along, and that the Devil was not to have his head brus'd, and his Kingdom destroy'd by any other than the Seed of the Woman, or the Son of a pure Virgin.

*The Old
Wicked
World to
be destroy'd
by an Uni-
versal De-
luge. Fore-
told, A.P.J.
2245. Ful-
fill'd, 2365.*

II. Prophecy; is that of the coming of an incredible Deluge of Waters in the days of *Noah*, for the Destruction of the old wicked World, and the Vindication of the justice of God's Providence in the Government of it. The Occasion and meritorious cause of the Denunciation of so strange and unparellel'd a judgment on the whole race of Mankind, within about fifteen Centuries after their Creation, was plainly the strange and unparallel'd Wickedness of the whole World. *God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil every day: and it repented the Lord that he had made man on the earth, and it grieved him at his heart. — The Earth also was corrupt before God, and the earth was filled with violence; And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.* The Time of the primary denunciation of this sad judgment was no less than 120 years before it came: *And the Lord said my spirit shall not always strive with man, for that he also is flesh; yet his days shall be 120 years.* Which was the time that *Gods long-suffering waited in the days of Noah, while the Ark was preparing; and while Noah himself, the great Preacher* of

Gen. vj. 5,
6.

v. 11. 12.

vj. 3.

1 Pet. iij. 20.

1 Pet. ij. 6.

of righteousness, warned them of the certainty and greatness of this impending Calamity. The Judgment threatned was such as had never been seen before; (*τῶν* Heb. xj. 7. *μὴδ' ἔτι βλεπομένων*) such as no visible Causes could possibly produce; such as must have therefore appear'd at first sight ridiculous, if not absurd, to be suppos'd in those Days; and such as all the Modern Discoveries in Natural Philosophy, excepting the very latest and best of all, seem'd still to render more incredible to inquisitive Men: yet still that God may appear true, tho' every Man should be a Rom. iij. Liar, Let us see the Prophecy of this ⁴ doleful and prodigious Vengeance; and then let us see its sure Completion; and on what Evidence the belief of an Universal Deluge is built. The Prophecy or Denunciation is in these remarkable words. *And the Lord said, I will de-* Gen. vj. 7. *stroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. And God said unto Noah,* ver. 13. *The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth.—And be-* ver. 17. *hold I even I, do bring a flood of waters upon the earth, to destroy all flesh where-*
in

in is the breath of life from under heaven; and every thing that is in the earth shall dy. And again afterwards,
 vij. 4. Yet seven days and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth. The History of the Completion is in these words. It came to pass after seven days that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened: And the rain was upon the earth forty days and forty nights. — And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail, and the mountains were cover'd. And all flesh dyed that moved upon the earth; both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and

ver. 10,
 &c.

ver. 17,
 &c.

and every man. All in whose nostrils was the breath of life, of all that was in the dry land dyed. And every living substance was destroyed which was upon the face of the ground; both man and cattle; and the creeping things, and the fowls of heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. An amazing Completion of a Prophecy indeed! and an astonishing Instance of the Divine Veracity, and of his Providence in the Government of the World! That so terrible, so universal a Judgment, of which the least natural Indications did not appear beforehand, should involve at once the numerous Race of Mankind spread over the face of the whole Earth, (8 only Persons excepted;) and all the other living Creatures which were on the dry ground; with not a few of those which were in the Seas also; that this unparallel'd Judgment should all on a sudden, the very same year, nay the very same day that was foretold, by Noah, who, as God's Κήρυξ his Herald and Preacher, had so long and to so little purpose warned Men of this approaching Vengeance, at once irresistably arrest and destroy the Inhabitants of so large a part of God's Creation, Is matter deserving the most serious Reflection of all Men in all Ages;

2 Pet. iii. 1,
&c.

ij. 5.

and particularly of the Infidels and Scoffers of this present Generation; to whom St. Peter particularly recommends the consideration of it. *This second Epistle, says he, Beloved I now write unto you; in both which I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Savior: Knowing this first, that there shall come in the last days scoffers walking after their own lusts, And saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old; and the earth consisting of water and by water; whereby the world that then was, being overflowed with water, perished. And in the Chapter before, God spared not the old world; but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. Now that there was such an Universal Deluge at that very time assign'd by Moses, 4055 years ago, is so evident from all the most ancient Records of the Heathen Learning, and Remains of the oldest History; from the present number of Mankind upon the face*

face of the Earth, compar'd with the usual proportion of their increase and doubling; from the most ancient Accounts of the spreading of all the present Nations of the World from those Regions where the Ark rested in the *Mosaick* Account; from the present *Phænomena* of Nature and Astronomy; particularly from the numerous shells of Fishes, Plants, Trees, and other Remains of the Antediluvian World, still bury'd in that Sediment of the Waters of the Deluge, which now composes our upper Earth; from the exactness of the Time and Day of the beginning of the Deluge assign'd by *Moses*; as being attested to by Astronomical Computations, and the express Testimonies of *Berosus* and *Abidenus* corrected, and of *Plutarch* without any correction; which last distinctly affirms that *Osiris* or *Noah* went into the Ark *on the seventeenth day of the Egyptian month Athyr, in which the Sun passes the sign Scorpio*; i. e. on the very same individual day wherein *Noah* went into the Ark, *the seventeenth day of the second month*, in *Moses*, 'tis I say so very evident all these ways, as I elsewhere shew more particularly, N. T. Hy.
peth. u. r. that there was at the very time mentioned by *Moses* such an Universal Deluge, that I think he must be a hardened Infidel indeed who at this time of day, af-

ter all the convincing Arguments before-mention'd, can deny or almost doubt of the exact Completion of the present Prophecy. I shall therefore proceed to the

The World to be no more destroyed, particularly not by a Deluge, till the consummation of all things. Foretold. A. P. J. 2366. Fulfilled ever since.

III. *Prophecy*; Which is that immediately following the Deluge, that notwithstanding the wickedness of Mankind, which God foresaw would in future Ages be still very great, He would not yet any more destroy them as he had lately done: particularly that he would not any more bring a universal Deluge over the World: and as a Token and Pledge of his Gracious Promise, that he would set up a new Sign in the Heavens, and give the Rain-bow for a Seal of that his merciful Covenant with Mankind. This promise or Prophecy is contain'd in these words;

Gen. viij.
21, 22.

And the Lord smelled a savor of rest; and the Lord said in his heart, I will not again curse the ground any more for man's sake, though the imagination of man's heart be evil from his youth; neither will I again smite any more every living thing as I have done. As yet all the days of the earth, seed time, and harvest, and cold, and heat, and summer, and winter, and day, and night shall not cease. — And God spake unto Noah and to his sons with him saying, And I, behold I establish my covenant

ix. 8. &c.

venant

venant with you, and with your seed after you, And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth: And I will establish my covenant with you; Neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you for perpetual generations. I do set my bow in the clouds; and it shall be for a token of a covenant between me and the earth: And it shall come to pass when I bring a cloud over the earth that the bow shall be seen in the cloud: And I will remember my covenant which is between me and you and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth. This is the remarkable and very full ac-

count of this Prophecy. And that it has ever since been fulfill'd to this very day all the past Histories of the World, and all the present Race of Mankind are Authentick Witnesses. That this World, this wicked World has not been long since destroy'd; that all the Countries of it are at this day full of People enjoying every where, without molestation from Heaven, *seed time and harvest, and cold and heat, and summer and winter, and day and night*; and that still the Original Seal or Token of God's goodness the Rain-bow, that beautiful and wonderful Work of God in the Clouds, does frequently appear to all Mankind, is all intirely owing to this Prophecy or Promise of God, which without a pretence of its having ever been broken, has been transmitted down to us at no less than the distance of 4054 years. And indeed the whole Air and Importance of this noble and comfortable Prophecy is Divine, and speaks the Author of Nature to be its Author also. For who but the same Creator and Governor of the World that had preserv'd the Earth from destruction 1656 years; that had then destroy'd it by a Deluge of Water; and that had it in his power to preserve or destroy it ever afterwards, could at all pretend to grant the new Race of Men so vast

vast a Charter; and by his absolute promise secure them from a future Deluge and Destruction, for all the following Ages and Periods, to the very Consummation of all things? Who but the great Governor and Disposer of all the Works of Nature could so order the Constitution of the Air after the Deluge, that whereas all the former Generations had never seen nor heard of any such thing, the future should never be without that Glorious Signal of the Divine Goodness, and Instance of the Divine Power the Rainbow: which as it was never till very lately understood, as to its true Philosophical Causes and Original at all, and so could not but raise the Admiration of its Beholders, as appearing a *Glorious Circle bent by the hand of the most high*, Ecclus. xliij. 12. in the Phrase of the wise Son of Sirach; So since its Cause and Origin are discover'd, is it not in the upshot and last result of things less wonderful to the greatest Philosophers: And they also have no less, nay indeed much more reason to follow the Advice of the same Son of Sirach in the verse before, and to *Look upon the Rainbow and praise him that made it*, ver. 11. For very beautiful it is in the brightness thereof, and I may add also very comfortable to Mankind; as being the sure pledge and security of this Prophecy

phesy or Promise of the Almighty to them, that God will no more destroy the Race of Mankind, or of the other living Creatures, till the final Judgment and the Consummation of all things.

The Posterity of Japhet to spread far, and conquer part of Sem's Posterity; which was to be peculiarly bless'd by God; while that of Canaan should be cursed and slaves. Foretold A. P. f. 2367. Fulfill'd all along afterwards.

IV. *Prophecy.* That *Canaan* should be cursed and be a Servant to *Shem* and *Japhet*: that *Shem* should be blessed by God in a peculiar manner: and that *Japhet* should spread very wide, and conquer part of the Countries belonging to *Shem*. This most ancient and remarkable Prophecy is contain'd in these words of *Noah*; Gen. ix. 25, 26, 27. *Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant.* To omit here the particular occasion of the Introduction of these Predictions; which I take to be only a Divine Art for their concealment from those who ought not to be let into the Secret till their Accomplishment could no longer be hindred; I take the plain meaning to be that the *Canaanites*, the wicked Posterity of *Ham* and his Son *Cainan*, should in future Ages be Conquer'd and made Tributary both by the Posterity of *Shem* and of *Japhet*: That the Posterity of *Shem* should be peculiarly favor'd by God, and God should in

an extraordinary manner be their God: That the Posterity of *Japhet* should have the largest share in the division of the World; and at length obtain even part of that portion which originally was allotted to the Posterity of *Shem*. The Completion of which eminent Predictions I shall give you generally in the words of our late excellent Commentator upon the place. “That *Canaan’s* Posterity “should be accursed, and be conquer’d, “and made Tributary by the Posterity both of *Shem* and *Japhet*, was fulfill’d 800 years after, when the *Israelites* (who “were descended from *Shem*) took possession of the Land of *Canaan*, subduing 30 of their Kings, killing most of the Inhabitants, laying heavy Tributes upon the Remainder, and using the *Gibeonites* (who sav’d themselves by a “wile) tho’ not as Servants to them, yet “as mere Drudges for the service of the “Tabernacle. *Solomon* also made all the “remainders of the People of *Canaan* “subject to vile Labors, when all the “*Israelites* were free. The *Greeks* also “and *Romans* descended from *Japhet* conquer’d *Canaan*; and whatsoever Relicks there were of them any where, “(for instance at *Tyre* built by the *Sidonians*; at *Thebes* by *Cadmus*; at *Carthage* by *Dido*) they were all cut off by “the

Bishop Patrick.

Liv. l. 27.
in fine.

“the Greeks or Romans. And Mr.
 “Mede’s Observation is here pertinent,
 “There hath never yet been a Son of
 “Cham that hath shaken a Scepter over
 “the head of Japhet: Sem hath subdued
 “Japhet, and Japhet subdued Sem: But
 “Cham never subdued either: which made
 “Hanibal, a Child of Canaan, cry out
 “with amazement of Soul, *Agnosco fa-*
 “*tum Carthaginis!* I acknowledge the
 “Fate of Carthage! That Shem’s Poste-
 “rity should be peculiarly favor’d by God,
 “and that God in an extraordinary man-
 “ner should be their God, was eminent-
 “ly fulfill’d afterward: For God made a
 “gracious Covenant with Abraham and
 “his Seed, which sprang from Shem; and
 “so settled his Church in his Posterity;
 “out of which also the Blessed Messias
 “himself did proceed, in whom all the
 “Nations of the World should be blef-
 “sed. And that the Posterity of Japhet
 “should have a very large share in the di-
 “vision of the World was remarkably ful-
 “filled also: For God gave them for their
 “possession all the Isles of the Sea West-
 “ward, and those Countries near to’em,
 “as Spain, Italy, Greece, Asia the less,
 “&c. Nay, besides all Europe and the
 “lesser Asia, there fell to the share of Ja-
 “phet’s Posterity Media, part of Arme-
 “nia, Iberia, Albania, and the vast Re-
 “gions

“gions towards the North, which an-
“ciently the *Scythians*, now the *Tartars*
“inhabit. And Lastly that *Japhet's* po-
“sterity should at length obtain even part
“of that portion which originally was al-
“lotted to the posterity of *Shem*, which
“is also prophecyed of by *Balaam*, that
“*they of Cittim should afflict the children* Numb.
“*of Assur and of Eber*, i. e. the *Assyri-* xxiv. 24.
“*ans* and the *Hebrews* who were of the
“posterity of *Shem*, was alike remarkably
“fulfill'd afterward: For so both the
“*Greeks* and the *Romans* did; who in-
“vaded and conquer'd that part of *Asia*
“which belonged to *Shem*; as is well
known in the ancient Histories. Now
who in the days of *Noah*, before *Shem*
Ham and *Japhet* were increas'd beyond
private Families, nay indeed or at any
time afterwards, could so exactly foretel
all these great and remarkable Events,
but the same God who foresees all things;
who disposes all things; and in whose
power it always is to establish and alter
the Boundaries, the Dominions, and the
Fortunes of all Nations as he pleases? So
that here we have another most Illustri-
ous Instance of the Spirit of Prophecy
in the most early Ages; and this con-
cerning Events, few or none whereof were
yet come to pass, when they were record-
ed by *Moses*; but such as belonged to
after

after Ages; and so leave no room for any suspicion of fraud or deceit either in their primary delivery by *Noah*, or in their description by *Moses* in his History afterwards.

Abraham's
posterity to
be vastly
multiplied
above that
of other na-
tions. First
Foretold,
A. P. J.
2793.
Fulfill'd
ever since.

V. *Prophecy*. That *Abraham's* posterity should be exceedingly multiplied above that of other Nations; especially so long as it should preserve the Worship and Service of the true God, and keep it self free from the Idolatry and Wickedness of the Neighbouring Countries. This is one of the most observable Prophecies relating to the posterity of *Abraham*, and especially to the Nation of the *Jews* that is in the whole Bible; and the most frequently repeated there: which makes it the more strange that it has been so little taken notice of by later Writers. The principal of these particular Predictions are these that follow. At God's first Separation of *Abraham* and his posterity from other Nations, and his Original call to him to leave his own Country and his Father's House, whether at *Ur* of the *Chaldees*, or at *Haran* in *Mesopotamia*, we find the first intimation of this promise to him; *And the Lord said unto Abraham get thee out of thy countrey, and from thy kindred, and from thy father's house, unto a land that I will shew*

Gen. xii. 1.
See Gen.
xvi. 3.
Exod.
xxxij. 13.
Jer. xxxij.
22.

shew thee: And I will make of thee a great nation; and I will bless thee; and make thy name great; and thou shalt be a blessing. And again a little while afterwards, I will make thy seed as the dust of the xlij. 16.
earth; So that if a man can number the dust of the earth then shall thy seed also be numbered. Again, God brought him forth xv. 5.
abroad and said, look now toward heaven, and tell the Stars if thou be able to number them: And he said unto him, so shall thy seed be. And soon after, I will make my covenant between me and thee, and will multiply thee exceedingly. xvij. 2, 4, 5. 6.

As for me behold my covenant is with thee, and thou shalt be a Father of a multitude of nations: Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and Kings shall come out of thee. And so also after the Noble Tryal of Abraham's Faith and Obedience in offering his Son Isaak, In blessing I will bless thee, and in multiplying I will multiply thy seed as the xxij. 17. See xxvj. 4.
stars of heaven, and as the sand which is upon the sea shore. And afterwards Thy xxvij. 14. See xxxij. 12.
seed shall be as the dust of the earth; and thou shalt break forth to the west, and to xxxv. 11.
the east, and to the north, and to the south.

These

- These are the plain and remarkable Predictions relating to this matter. Let us now take notice of those places and Arguments, which are no less plain than the former relating to their completion: And to omit the vast increase of *Abraham's* other posterity: Let us confine our selves to the posterity of *Jacob* alone; and first observe those passages that occur in the Books of *Moses* themselves: *And the Children of Israel*, says he, giving an account of their Condition in *Egypt* after the death of *Joseph*, *were fruitful, and increas'd abundantly, and multiplyed, and waxed exceeding mighty; and the land was filled with them.* — *And the King of Egypt said to his people, Behold the people of the children of Israel are more and mightier than we* — *The more they afflicted them the more they multiplyed, and grew,* To the same purpose says *Balaam*, *Who can count the dust of Jacob, and the number of the fourth part of Israel?* And *Moses* again; *The Lord your God hath multiplyed you, and behold you are this day as the stars of heaven for multitude.* And God by *Ezekiel*, *I have made thee a million, as the bud of the field; and thou hast increas'd and waxen great; And St. Paul, Therefore sprang there even of one; and him as good as dead, so many as the stars of the sky*
- Gen. xvj. 10.
xvij. 20.
xxj. 13, 18.
- Ex. i. 7.
- v. 9.
- v. 12.
- Numb. xxij. 10.
- Deut. i. 10.
See x. 22.
- Gen. xlvij. 27.
xlviij. 4.
Ezek. xvj. 7.
Heb. vj. 12.

in multitude; and as the sand which is by the sea shore, innumerable. Nay in this case, to prove the exact fulfilling of this Prophecy, we have not only these general Historical Reflections, but the particular matter of fact so distinctly given us in the Scripture History, and so fully confirm'd by a comparison with other certain observations of latter Ages, and the known Testimonies of prophane Authors relating to the *Jewish* Nation, that no imaginable doubt can arise as to the exactness of the completion of the present prediction. For, as I elsewhere shew, N. T. 2d. Edit. p. the increase of the Children of *Israel* during their abode in *Egypt*, which is the period of time here mainly refer'd to, was extraordinary, and very much greater than the common rate of the increase of Mankind in those Ages, nay than their own increase afterward, when by their frequent Murmurings, Disobedience, Idolatry, and Wickedness in the Wilderness and in the land of *Canaan*, Deut. iv. 27. God, according to his threats in that case, xxviii. 62. took away his extraordinary blessing from 63. them; and in great measure left them Isa. xlviii. 18, 19. to the ordinary and usual Course of Nature ever afterwards. For, as Sir Will. Petty has well observ'd, the time of doubling in later Ages has not been shorter than 120 years; which is much the same as if the

Essay concerning the multiplication of Mankind.

the *Israelites* had doubled themselves in 60 or 70 years only : Whereas all the while they were in *Egypt* they doubled in 15 years time. Which very quick and short Intervals, and the prodigious increase thence arising, tho' it be by no means properly *miraculous* ; as being in some particular Families for a while exceeded even now ; yet must be acknowledg'd very *unusual* and *extraordinary* ; a most eminent Instance of the peculiar Blessing and Providence of God towards that Nation, and of the fulfilling of his ancient Prophecies and Promises relating to them. And since the vast numbers of the *Jews*, both of those spread over the World before our Savior's time ; of those Slain and Captivated at the Siege of *Jerusalem* by *Titus* ; and of those afterwards destroy'd in the Reigns of *Trajan* and *Adrian* ; attested to by all the Profane Historians, does fully confirm and justify the Sacred accounts of their numbers in the elder Days of *David* and *Moses* ; It hence also appears certain that there was a peculiar Providence and Blessing over that Nation from the eldest times of it ; particularly as to the fulfilling of those Prophecies before us ; and such an one as is unexampled among all the rest of the Nations of the World. So that here also we may very justly fetch attestations

tions from Heathen Historians as to the veracity of the Scripture Predictions even in the most early Ages; and so to appeal to the very Infidels themselves, whether, upon sober consideration, they can deny or doubt of the Truth and Divine Inspiration of those Holy Scriptures, which are the Authentick Records of such wonderful Prophecies, as have so indisputably been accomplish'd in the succeeding Ages of the World.

VI. *Prophecy.* That in the *Seed* of *Abraham* all the Nations of the World should, in an extraordinary Manner, be Blessed: Or that God would raise up a Wonderful Person from his offspring to be a mighty and a common Blessing to the whole race of Mankind through all the World. This famous promise to *Abraham*, so often refer'd to in the New-Testament, before his Son *Isaak* was born, was contain'd in these words. *In thee shall all families of the earth be blessed.* And again, *All the nations of the earth shall be blessed in him.* But after the Birth of *Isaak*, from whom this Blessed Person was to spring, God makes his promise more explicite. *In thy Seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.* And again, when the promise is renew'd to

In Abra-
ham's Seed
all Nations
to be blessed.
First Fore-
told. A. P.
J. 2793.
Fulfill'd
4710.

Gen. xij. 3.
xviii. 18.
xxij. 18.

H *Isaak*;

Isaak; In thy Seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my law.

And in like manner when it was renew'd to Jacob; In thee and in thy Seed shall all the families of the earth be blessed.

Now that by this Seed of Abraham, and this Seed of Isaak, and this Seed of Jacob in the singular Number, wherein all Nations were to be blessed, was meant the great Savior and Messias, who was to be the Son of Abraham Isaak and Jacob, appears by all that follows in the Old and New Testament relating to this matter; by the no pretence there is for any expectation or completion of it in any other sense: Nay by the primary use of this very word in the very same case in the Original Promise made to the World after the fall, that this Seed, who should be singly the Seed of a Woman, should subdue the Devil, and destroy his Kingdom, as we have already seen: And also by the plain exposition of St. Paul

himself; The scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.

Now to Abraham and his Seed were the promises made. He saith not unto Seeds, as of many, but as of one; and to thy

thy Seed; which is Christ. Now here before we proceed any farther, let us a little reflect upon the nature and accuracy and constancy of the Prophetick Stile; which all along, till after the days of *David*, makes use I think of this, and only this word in this signification for that Great and Divine Person who was to be the Savior of the World; not once calling him the *Son* of the Woman or the *Son* of *Abraham*, or the *Son* of *Isaak*, or the *Son* of *Jacob*, or the *Son* of *David*, tho' that was a more easy and intelligible phrase for a single Person than the other, and tho' the New Testament generally so styles him on those Occasions. I have already hinted at the true Reason of such methods of Providence, in this gradual and obscure Revelation or Discovery of the Messias, and his Kingdom to the World in the foregoing Ages: It was, I believe, no other than the concealment of the mystery from such as ought not to know or might hinder the accomplishment of these Divine Predictions. But what I would here observe is this; how strictly the Holy Spirit keeps to this word in this signification all along the most Ancient Prophecies. I have already named four places belonging respectively to the *Woman*, to *Abraham*, to *Isaak*, and to *Jacob*;

- whose *Seed* the Messiah was to be. The same word is applyed to Him when this promise comes to be renew'd to David:
- 2 Sam. vij. *When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels; and I will establish his kingdom.* Or, as 'tis still more distinctly in the parallel account in the *Chronicles*,
- 1 Chron. xvij. *It shall come to pass when thy days be expir'd, that thou must go to be with thy fathers, that I will raise up thy Seed after thee, which shall be of thy sons, and I will establish his kingdom.* And again in that Noble Comment on this famous Prophecy the 89th Psalm; *I have made a covenant with my chosen, I have sworn unto David my servant; Thy Seed will I establish for ever, and build up thy throne to all generations.* And perhaps in these other verses of the same Psalm also, *His Seed also will I make to endure for ever, and his throne as the days of heaven.*
- v. 29. — *Once have I sworn by my holiness that I will not lye unto David: His Seed shall endure for ever, and his throne as the sun before me.* In all these last mention'd places, we see not only that the Original Promise is still all along refer'd to, and its stile continued; but that St. Paul was certainly in the right when he interpreted this *Seed* in the singular number to be
- v. 36.

no other than a single Person, the Messiah himself. For there we plainly perceive that this *Seed of David* was to be no other than a great King, whose Throne was to last for ever. And thus far we go along the Old Testament in tracing out this Glorious Promise; that is the Messiah was to be the *Seed of the Woman* alone, of a pure Virgin; so also was He also to be the *Seed of Abraham, the Seed of Isaak, the Seed of Jacob, and the Seed of David*, in distinction from all other Nations and Families in the World. And tho' the Messiah was, as to his Ancestors, to be only of this single line or descent; yet was he to be the Common Savior of the World; and in him *all the Nations* of the *Gentiles* were to be *blessed*, and favour'd with the most valuable Mercies also. Now that this noble and wonderful Promise has been made good, none who read and believe the History of the New Testament can at all doubt. Our blessed Savior, the true Messiah, was not only born of a pure Virgin, the blessed *Virgin Mary*: But she his true Mother, and *Joseph* his reputed Father were both of the same lineage, of the house of *David*; and by Consequence of that of *Jacob, Isaak* and *Abraham* also; as we are assur'd not only by the Testimonies of the Sacred Writers,

Matt. i. 1.
20.
Luk. i. 27.

but by the Lists or Genealogies of both their Progenitors quite down from the days of *Abraham*; Nay, of Her Progenitors quite down from the days of *Adam* to that very Age. And tho' our Lord was himself at first *only sent to the lost sheep of the house of Israel*, yet did he dy for all the World; He *tasted death for every man*, both *Jew* and *Gentile*: and soon after his Ascension commanded the New and Christian Covenant to be preached *to all the world, to every creature under heaven*, as we in these remotest parts of the Earth have reason in particular to acknowledge, with all due Adoration and Gratitude. So that *all Nations* have been already in some degree *blessed* in our Lord Christ. And when the Period for the glorious advancement of his Kingdom is come, which I hope is not now far off, *all Nations* will then be more universally *blessed in him*: and both *Jew* and *Gentile* will make *one* willing and obedient and happy *Fold*, under this *one Shepherd* Christ Jesus.

VII. *Prophecy*. That the Seed or Posterity of *Abraham*, *Isaak* and *Jacob* should conquer and obtain the Land of *Canaan*; that *Land flowing with milk and honey, the glory of all lands*; and that it should be instated in them for an indefeasible Inheritance: So that tho' they

*The Posses-
sion of A-
braham,
Isaak and
Jacob to
obtain and
possess the
Land of
Canaan
for ever.*

First Foretold A.P. J. 2793. Fulfill'd. 3269.

should

should many times be expell'd thence and carry'd Captive for their Sins, yet should their Title endure; and they should at last return to it, and be resettled in it; and there continue in Peace and Prosperity to the end of the World. This glorious and everlasting Covenant made with *Abraham, Isaak and Jacob*; or this wonderful Prophecy concerning their Posterity, and the Land of *Canaan's* being their unalienable Possession and Inheritance, is in the Scripture very frequently and very emphatically expressed. Thus at first in a few words God promises to *Abraham*, when he had conducted him out of his own Countrey into the Land of *Canaan*, *Unto thy seed will I give this land*: and more largely soon after, *Lift* ^{Gen. xij.} *up now thine eyes and look from the place* ^{7.} *where thou art, northward, and south-* ^{xij. 14, 15.} *ward, and eastward and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.* And again still more distinctly, *In the same day the Lord made a covenant with Abraham, saying; Unto thy* ^{xv. 18, 19.} *seed will I give this land, from the river* ^{20, 21.} *of Egypt unto the great river, the river* ^{See Ex. iij.} *Euphrates: The Kenites, and the Kenizites, and the Kadmonites, and the Hit-*
H 4
tites,

tites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. And again, I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee, And I will give unto thee, and to thy seed after thee the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. According to these original Promises, that this Land of Canaan should be to the Children of Israel an everlasting Possession, are the Prophecies all along afterwards also. Thus, says Moses, It shall come to pass when all those things are come upon thee, the blessing and the curse which I have set before thee; and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; If any of thine be driven out unto the utmost parts of heaven; from thence will the

Lord

xviij. 7. 8.

See xxiv. 7.

xxvj. 4.

xxxv. 12.

Deut.

xxxiv. 4.

Act vij. 5.

See Gen.

xlvij. 4.

Deut. xxx.

1, 2, 3, 4, 5.

Lord thy God gather thee; and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And long afterwards Jer. xxx. 3. says God by Jeremiah, The days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land I gave to their fathers, See Collection of Scripture Prophecies. and they shall possess it. And very many Prophecies there are elsewhere to the same purpose not so proper at present to be insisted on. Now as to the Completion of these Predictions, it has been as remarkable and exact as the Predictions themselves. It being well known by all, that the Children of Israel, under the conduct of Moses, Conquer'd all Gilead Num. xxj. Deut. ij. & iij. and Bashan; all the Land on the East side of the River Jordan, from Sihon King of the Amorites, and Og King of Bashan: and that that part of the Land of Canaan was in the lifetime of Moses divided to the Tribe of Reuben, the Tribe of Gad, and half the Tribe of Manasseh: and that the same Children of Israel under the conduct of Joshua, the Successor of Moses, and by the miraculous Assistance of God himself, soon after conquer'd the rest of that Land, on the West side

side of the River *Jordan* to the *Mediterranean* Sea; and that immediately *Joshua* distributed all that Land among the rest of the People, the Nine Tribes and a half, for a lasting possession: that the same Children of *Israel* did for above a 1000 years possess and enjoy that Land throughout their Generations, that when God afterward, for their incorrigible Idolatry and Wickedness, sent the two Tribes of *Judah* and *Benjamin* into Captivity to *Babylon*, in the Days of *Jehoiachim*, *Jehoiachin*, and *Zedekiah*; He at the same time declar'd and foretold it should be but for a time, and not beyond the age of one Man, 70 years: At which time they were wonderfully restor'd by the famous Edict of *Cyrus* the King of *Persia*; and so continu'd possess'd of the same Countrey for 500 or 600 years together: till for their other great Sins, and principally the Rejection and Murder of their true Messias, our blessed Savior, they were again doomed to a much more lasting Captivity, begun by *Titus Vespasian*, and continu'd to this very day. And tho' the Body of the ten Tribes carry'd Captive by *Salmanasser*; and the Body of the two Tribes by *Titus* are not now in the Land of *Canaan*; Yet since this is only because that Period, fix'd by their old Prophecies for this their final Restoration to their

Essay on
the Revel.
p. 70. &c.

own

own Land, is not yet come, tho' I believe it is not far off, their present Case is so far from an Objection against these ancient Prophecies before us, that it would be a great one against the others if it were so. And certainly, he who considers that this Prediction before us has all along hitherto been exactly fulfill'd in all the Periods already past, will have no reason to doubt of the fulfilling of what remains yet to come in its proper season; and will not question but that then God will ultimately and compleatly, as he promised, *Give to the seed of Abraham all the land of Canaan for an everlasting possession.*

When, in the words of God to Ezekiel, *They shall dwell in the land that God gave unto Jacob his servant, wherein their fathers had dwelt; and they shall dwell therein, they, and their children, and their childrens children for ever, and David his servant shall be their Prince for ever.*

Ezek.
xxxvij. 25.

VIII. Prophecy. Is that made to Abraham and Sarah his Wife, when they were past all hopes of Children, according to the Course of Nature, that they should have a Son, whose Name should be called *Isaak*; and who should be that *Son of the Promise*, from whose Posterity the blessed Seed, or the Messias himself should afterward proceed. This Prophecy, tho' concerning seemingly but a small matter, and

Isaak to be
born to A-
braham of
barren Sa-
rah.
First Fore-
told A. P.
J. 2802.
Fulfill'd
2818.

and being very soon fulfill'd, yet because it was of an Event little less than miraculous; and because upon it depended the Pedigree of the Messias himself, 'tis not of small esteem in the Scripture Account; and will not therefore be unworthy of our particular consideration in this place. The Circumstances of *Abraham* and of his Family at this time were these: When he was first called out of *Ur* of the *Chaldees*, he had been so long marry'd to *Sarah* his Wife, without any Issue by her, that the Sacred Historian even so early takes notice of her Barrenness, as being

Gen. xj. 30. it seems already remarkable: *But Sarai was barren, she had no child.* After this, upon his departure from *Haran* to the Land of *Canaan*, God had promis'd that

xij. 2. *of him, or his Posterity he would make a great nation, and that To his seed he would give the land of Canaan; to him and his seed for ever: and would make his seed as the dust of the earth, so that if a man could number the dust of the earth then, and not otherwise, should his seed also be numbered:* as I have formerly observ'd.

ver. 7.

Act. vii. 5. And yet all this while *he had no Child*; nor in Human probability was likely ever to have any: and the improbability increased every Year by the increase of both their Ages. At length when *Abraham* was above 80, and *Sarah* above 70 years old,

old, God renewing his Promises and Engagements to him, and assuring him in a Vision that he would be *his shield, and his* xv. 1. *exceeding great reward*, Abraham seems to be surpriz'd at God's procedure, and to expostulate with him, how, notwithstanding all his promises to him and his Seed, he had yet no Offspring at all, nor the prospect of any before his death:

And Abraham said, Lord God what wilt ver. 2, 3, 4. *thou give me, seeing I go childless? — Behold to me thou hast given no seed; and lo one born in my house is mine heir.* In answer to which, *Behold the word of the Lord came unto him, saying, This shall not be thine heir; But he that shall come forth out of thine own bowels shall be thine heir;* Yet after all this God was pleased to try Abraham's Faith and Patience still farther: for, notwithstanding all these gracious Promises, for some years no signs of their Completion appear'd. For still in the words of *Moses, Sarai Abraham's* xvj. 1. *wife bare him no children.* So that Sarai despairing of having any Children herself after so long Barreness; and probably knowing that the promised Seed and numerous Offspring which God had so often mention'd were hitherto only promis'd to Abraham, and not to her; so that if Abraham had Children by any other, the Promises would be equally fulfilled

ver. 2, 3.

Gal. iv. 22, 23.

See Chronol. Old Test. P. 31. &c.

filled as if they had been by her, she therefore gives him her Maid *Hagar* to Wife: *And Sarai said unto Abraham, Behold now the Lord hath restrained me from bearing; I pray thee go in unto my maid; it may be that I may obtain children by her: and Sarai gave her to her husband Abraham to be his wife.* And when upon this *Abraham* had a Son call'd *Ismael*; and no doubt both he and *Sarai* expected that by this Son the Almighty would perform his promises, God still determin'd otherwise: and no Son of his by a *bond-maid*; but by a *free woman*; No Son which was merely *born after the flesh*, but a *Son of promise*, one whose Birth should be particularly foretold and *promis'd* beforehand, was to be *counted for that seed* by whom God would perform his Covenant with *Abraham*: as *St. Paul* well observes upon this History. And that this Son might be more fully shewn to be sent by God in a particular manner, and by a kind of miraculous power, beyond the ordinary Course of Nature, the Almighty was pleas'd to delay still 13 or 14 years longer; till *Abraham* was 99 years old, and *Sarai* 89; Infomuch that tho' in those days in other Circumstances it was not very uncommon for a Man to be a Father at the age of *Abraham*; yet since *Abraham* had been *Sarai's* Husband many years,

years, perhaps not less than 40 or 50 if not more, without the least appearance of Issue by her; nay since it *ceased to be* Gen. xviii. 11. *with Sarah after the manner of women*, and so there was no foundation of hope of Children by her; since also *Abraham* himself had not only had no Children by *Sarah*, but no more than one by *Hagar*, and that not less than 13 or 14 years before; 'tis evident in these Circumstances that nothing less than a Divine Power could enable them to beget and bear a Son. Accordingly the Scripture all along represents it as a strange and miraculous event, quite above the ordinary course of things. *Then Abraham fell upon his face* xvii. 17. *and laughed, and said in his heart, shall a child be born unto him that is an 100 years old? and shall Sarah that is 90 years old bare?*

—*Therefore Sarah laughed within her* xviii. 12. *self saying, after I am waxed old shall I have pleasure, my Lord being old also? Abraham considered not his own body now dead;* Rom. iv. 19. *neither yet the deadness of Sarah's womb.* Heb. xj. 12. *Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude.* But now notwithstanding all this visible improbability or natural impossibility that *Abraham* and *Sarah* should have a Child, let us see God's Promise or Prophecy, and afterward the exactness of its completion.

The

- The Promise of God is contain'd partly in the words already quoted, *Gen. xv. 1, 2, 3, 4.* and more fully afterwards: For *When Abraham was 99 years old God said*
- Gen. xvij. 1. 15. 16.* *unto him, As for Sarai thy wife, Thou shalt not call her name Sarai, but Sarah*
- See Act. vij. 6. 7.* *shall her name be: And I will bless her, and give thee a Son also of her; yea I will bless her, and she shall become nations;*
- Gen. xvij. 19.* *kings of people shall be of her. And again And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac: and I will establish my Covenant with him, for an everlasting Covenant, and with his seed after him.——*
- v. 21.* *My Covenant will I establish with Isaac, whom Sarah shall bear unto thee, at this*
- xvij. 10.* *set time the next year. And again, I will certainly return unto thee according to the time of life, and Sarah thy wife shall have a son.——Is any thing too*
- v. 14.* *hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son. Thus far the Prophecy. And as to the performance of it, it is as evident and as remarkable as the Predictions, and as such distinctly observ'd by the Sacred*
- xxj. 1 — 5.* *Historian. And the Lord visited Sarah as he had said; and the Lord did unto Sarah as he had spoken: For Sarah conceived and bare Abraham a Son in his*
old

old age, at the set time of which God had spoken to him. And Abraham called the name of his Son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his Son Isaac, being 8 days old; as God had commanded him. And Abraham was 100 years old when his Son Isaac was born unto him. And thus much shall suffice for this Prophecy, and its completion.

IX. Prophecy, That the posterity of Abraham, Isaac and Jacob should be sojourners in a strangeland for several Ages, and that a Foreign Nation should afflict and oppress them; and that this sojourning and affliction should last from the time of the birth of Isaac till about 400 years afterwards; and that particularly this delivery from that slavery should be in the fourth Generation after their descent thither; that at the conclusion of that Period God would Judge or Punish that Nation which had so long oppress'd them; and that afterward they should come out, not empty, but with great substance and riches. This is certainly a most remarkable Prediction indeed; and such a complicated one, that it really contains several distinct Prophecies in it; the fulfilling of each of which we shall distinctly take notice of in our Discourse upon it. This

Children of Israel to descend into Egypt, and in the fourth Generation at the end of 400 years, to return again. First foretold, A. P. J. 1802. Fulfilled 3008. & 3223.

Gen. xv.

12—16.

See xvi. 4.

& Act. vij.

6. 7.

is all particularly foretold to *Abraham* in these remarkable words, *When the Sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him. And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and they shall be servants; and they shall be afflicted 400 years. And also that nation whom they shall serve will I judge, and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation: they shall come hither again: for the iniquity of the Amorites is not yet full. And part of it, viz. that God would severely punish the Egyptians, and that the Israelites should go out of Egypt with great Riches, is elsewhere foretold to Moses in these words. I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that the King of Egypt will let you go. And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty: But every woman shall demand of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and*
upon

Ex. iij. 20,

21, 22.

upon your daughters; and ye shall spoil the Egyptians. In order to understand the meaning of the former Text we must remember, that those words belong to the intire space allotted by God's Providence for the wandring unsettled condition of the *Posterity of Abraham* in a strange land, and so cannot be dated till the Birth of *Isaac*, nay probably not till some time after, when *Isaac* began to be sensible of the uneasiness of such a Condition, or from the first removal of *Abraham* after his Birth: that they also include the slavery and bondage of *Abraham's* Posterity to a strange Nation, and the affliction, the long and sore affliction they were to undergo from that People: and that all this was to be included and finish'd in the space of 400 years. Not that his Posterity was to serve that Foreign Nation for 400 years together, as some expound these words; for then they could not return in the fourth Generation; which includes little more than half that space: but that all this state of wandring, and this state of bondage, should both be over in 400 years. Now 'tis easy to know what Countrey it was which was to be the place of the peregrination and wandring of *Abraham's* Posterity: it was certainly no other than that very land of *Canaan* wherein *Abraham* already had

Gen. xxviiij

4.
xxxvi. 7.

xxxvij. 1. been many years a sojourner, as is clear
 Ex. vi. 4. all along the Scriptures. And 'tis as easy
 Heb. xi. 9. to know what Nation it was that should
 13. enslave and afflict them during the latter
 part of this period: it was certainly no
 other than that of the *Egyptians*, as the
 following History will readily inform us.
 So that this Prediction in plain terms
 implies thus much; that the gracious pro-
 mises God made to *Abraham's* posterity,
 were not to be suddenly fulfill'd, but in
 succeeding Ages; that in the mean time
 they must be first in a long state of
 wandring and uncertain abode, without
 so much *land* of their own as to set
 A&. vij. 5. *their foot on*, but must be *strangers and*
pilgrims in that very Countrey of
Canaan, which was already given by
 promise to their later posterity for an
 everlasting possession: that afterward they
 must descend into *Egypt*, and be there
 sorely enslav'd and afflicted by the *Egypt-*
tians; that after these two periods should
 be over, at the end of the 400 years,
 God would in a remarkable and severe
 manner call the *Egyptians* to an account
 for their cruelty and oppression towards
 them; and by a mighty hand and out-
 stretched arm, and a multitude of terri-
 ble Plagues and Judgments rescue them
 out of their hands, and lead them back
 to the land of *Canaan*; and that at such
 their

their leaving *Egypt* Divine Providence would so order matters, that they should have some pay for all their hard bondage and labors, and should receive of the *Egyptians* great wealth and riches at their departure from them: This is plainly the purport of this noble and comprehensive Prophecy, given at a time when *Abraham* had not so much as one Child in the World, and not to be fulfilled intirely till 400 years afterwards. And the completion is so eminent and remarkable in the succeeding History of the *Jewish* Nation, that any one at all acquainted with the Sacred Records of these ancient times cannot but already in his own mind have prevented me in the application. So that I shall not need to be very large in demonstrating how exactly all this was accomplish'd afterwards. That *Abraham*, *Isaac* and *Jacob*, and their Children were strangers and sojourners in the land of *Canaan*, is frequently observ'd along their Histories. *Abraham* sojourned in the land of *Gen. xxj.*
the Philistines many days. And when *34.*
his Wife *Sarah* was dead *Abraham* stood
up from before his dead, and spake unto *xxij. 3. 4.*
the sons of *Heth*, saying, I am a stranger
and a sojourner with you, give me a possession of a burying place with you, that I
may bury my dead out of my sight: and
accordingly, He bought the field of *E. v. 17.*

- phron, which was in Machpelah, which was before Mamre, for a burying place for his Family; which was the only proper Possession belonging to him and his posterity in this land of Canaan, till after their ascent out of Egypt. Thus says*
- Gen. xxvj. 2. 3. *God to Isaac, Go not down into Egypt: dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and bless thee. Thus says Isaac to Jacob, when he blessed him and sent him to Pa-*
- xxvij. 4. *dan-aram. God give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. Thus is it said of Esau and*
- xxxvj. 7. *Jacob both, Their riches were more than that they might dwell together: and the land wherein they were strangers could not bear them, because of their cattle. And of Jacob alone a little after, And Jacob*
- xxxvj. 1. *dwelt in the land of his fathers sojournings, in the land of Canaan. And God himself speaks thus of Abraham, Isaac and Ja-*
- Ex. vj. 4. *cob, And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. So that 'tis unquestionably true, that the first branch of this Prophecy was most exactly perform'd in the succeeding Ages whereunto it belong'd; and that both Abraham Isaac*
and

and *Jacob* with their Posterity and Families were for a long time *Strangers in a land that was not theirs*. That the posterity of *Abraham Isaac* and *Jacob* did also serve the *Egyptians*, and were afflicted by them, till the end of 400 years, from the date of this Prophecy, is too well known to require any particular Testimonies in this place; it being observ'd in the very Preface to the 10 Commandments themselves, that the *Israelites* had been *in the land of Egypt, and in the house of bondage*. That after the end of that period God did, in a severe and remarkable manner, judge that Nation whom they had been so long slaves to, and avenge himself upon them for their cruelty to the Children of *Israel*; none who ever read the astonishing History of the ten plagues of *Egypt*, and of the drowning of *Pharaoh* and his Host in the Red Sea can at all doubt. That at the Exodus out of *Egypt* the providence of God brought it so to pass, that the *Israelites* went out with great substance and wealth is most unquestionable; since by God's own command upon the slaying of the first-born, and as the Condition without which the *Israelites* should not depart out of their Countrey, nor leave them free from the Judgments of God, *They demanded, not borrowed, as we falsely*

Ex. xj. 2, render the word, of the Egyptians jewels
 3. & xij. of silver, and jewels of gold, and raiment.
 35. 36. And the Lord gave the people favor in the
 sight of the Egyptians, so that they gave,
 not lent, unto them such things as they re-
 quired; and they spoiled the Egyptians.
 And that all this happen'd about 400
 years after the date of this Prophecy,
 will appear, if we remember, that all this
 does not directly concern *Abraham* him-
 self but *his Seed*; and to the date of this
 Prophecy cannot begin till the Birth of
Isaac, or till 25 years after *Abraham's*
 departure from *Haran*: from whence till
 the Exodus out of *Egypt*, as the best
 Chronologers have stated these accounts,
 and, as I have elsewhere had occa-
 sion to shew, were no more than 405
 years; which, in a place where the Series
 of the Chronology is not directly con-
 cern'd, may very easily be express'd by
 the next great and round number of 400
 years; according to the frequent and al-
 most constant custom of all other Au-
 thors in the like cases. Tho' indeed if
Abraham and his Son *Isaac* undertook
 any remarkable journey, or were forc'd
 to wander to a distant place when *Isaac*
 was five years old, which is not impro-
 bable, that Original Peregrination of the
Seed of Abraham, or his first wandring
 about as a *Stranger* in the land of *Canaan*,
 would

Chronol. p.
 37-41.

would be a very natural and very exact Epocha for this remarkable Period, as *Abraham's* first peregrination was of another; and from thence it would be just 400 years to their common conclusion at the Exodus out of *Egypt*. For, as the Sacred Historian assures us upon that occasion, *The sojourning of the children of Israel, which they sojourned in Egypt and in the land of Canaan, they and their fathers was 430 years. And it came to pass, at the end of the 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.* For as this period of the 400 years, for the peregrination and sojourning of *Abraham's Seed*, takes it date either exactly or nearly 30 years later than the peregrination and sojourning of *Abraham* himself, so ought its conclusion therefore to be exactly or nearly at the same time, at that remarkable time of the Exodus from *Egypt*, which to a single day was just 430 years after the departure of *Abraham* out of *Haran*. And that the Exodus out of *Egypt* was really and truly in the 4th Generation after their descent thither, as the Prophecy foretels, is evident by the genealogical accounts of those times. Thus *Levi* went down into *Egypt* in a middle Age, his Son *Kohath* makes a second Generation,

Gen. xij. 1.

Ex. xij.

40. 41.

Samar. 8.

lxxij.

Ex. vj. 16.

—20.

1 Chr. ij.
3, 4, 5, 21,
22, 23.

Numb. xvj.
1.

xxvj. 5-9,

tion, his Son *Amram* a third, and his Children *Moses Aaron* and *Miriam* the fourth Generation; under whom, when they were of middle Age, happen'd the *Exodus* out of *Egypt*. Thus *Pharez* was of a middle Age when he went down into *Egypt* with his Father *Judah*, and with his Sons *Hezron* and *Hamul*; so that *Pharez* is a Descendant into *Egypt* at a middle Age, *Hezron* is the second Generation, *Segub* is the third, and *Jair* is the fourth; who was so far from an old Man at the *Exodus*, that 40 years afterwards he was a Warlike Person, and seiz'd on' the Villages of *Basan*. Thus also in a line, in part the same as the first above-mention'd, we find *Levi* the Descendant into *Egypt*, *Kobath* the second Generation, *Izhar* the third, and *Corah* the great Rebel against *Moses*, after the *Exodus* the fourth.] Thus also in like manner *Ruben* a Descendant into *Egypt*, had *Pallu* for the second Generation, *Eliab* for the third, and *Dathan* and *Abiram* the Accomplices of *Corah*, for the fourth. So that still by all these evident proofs it appears, that, exactly according to this Divine Prediction, the *Israelites* return'd out of *Egypt* in the fourth generation after their descent thither; how improbable soever this or any other of the particulars of this noble Prophecy might justly appear at

at the time when it was first deliver'd by God to *Abraham*.

X. *Prophecy*, Is that surprizing Threat-
 ning of a Judgment almost as strange as
 the former one of an Universal Deluge;
viz. That *Sodom* and *Gomorrhah*, and all
 the neighboring Cities of the Plain of
Jordan, for a just punishment of their
 vile and unnatural Sins; as a standing
 Monument of God's righteous Judgment;
 and for an affecting caution to such as
afterward might live ungodly, should be
 destroy'd with Fire and Brimstone from
 Heaven. This Prophecy was deliver'd
 so very little a while before its accom-
 plishment that it scarce will come within
 our present design: But when I consider
 the greatness and strangeness of the E-
 vent foretold; the no visible Signs or
 Preparations before hand; and the Indi-
 cations of a most particular and miracu-
 lous Power of God directly visible in it;
 I cannot easily pass it over without ob-
 servation in this place; especially when the
 plain Remains of this tremendous Ven-
 geance are visible to this day; and all
 who will travel so far may still see the
 very place, and the very marks and to-
 kens of the same in the Nature and Cir-
 cumstances of that truly *Mare Mortuum*,
 or *Dead Sea*, which every one knows is
 now

Sodom
Etc. to be
destroyed
with Fire
and Brim-
stone from
Heaven
for their a-
bominable
Sins.
Foretold
and Ful-
fill'd A. P.
J. 2817.

now the principal Inland Sea or Lake in the Land of *Canaan*. This severe Prophecy was at first more obscurely hinted by God to *Abraham* in these words, Gen. xvij. 17, 20, 21. *The Lord said, shall I hide from Abraham that thing which I do? — And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.* These words seem very general and ambiguous; yet *Abraham* understood them so well, that he immediately addresses himself to this Divine Person, with whom he talked, with great submission and earnestness for the preservation of *Sodom* at least, wherein his Brother's Son righteous *Lot* dwelt, if not also for that of *Gomorrah* and the other Cities, as concluding for certain that this Divine Person with his Attendants was going to destroy those Cities for the crying Sins of their Inhabitants. Accordingly when his two Attendants or Angels, who were sent before, come to admonish *Lot* of this impending Calamity, they express the matter more plainly; xix. 12, 13. *The Men said unto Lot, Hast thou here any besides? son in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city bring them out of this place; For we will*

will destroy this place: because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it. — And when the morning arose, ver. 15. then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the punishment of the city. Thus far the Prediction. Now let us observe the sudden, the dismal, the next to miraculous Completion. ver. 24, 25. Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven, or sent a prodigious storm of thunder and lightening: And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, by a violent earthquake. — ver. 27, 28. And Abraham gat up early in the morning to the place where he stood before the Lord. And he looked towards Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the countrey went up as the smoke of a furnace. Nay, indeed this strange Judgment of God, and Completion of this Divine Threatning is esteemed all along to be so remarkable and so proper for the caution and terror of the Wicked, that 'tis very frequently refer'd to, and instanc'd in, by the Sacred Penmen afterwards. Thus when God would terrify and affright the Israelites from idolatry

dolatry by the destruction so hainous a Sin would expose their Land to, He expresses himself thus. *The whole land shall be brimstone, and salt, and burning, which is not sown, nor beareth, nor any grafs groweth therein: like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath.* Thus when God would describe the miserable Destruction of Babylon, he does it in this manner, *Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as the overthrowing of Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation.* And when he would describe the Destruction of Edom, 'tis in this manner, *Also Edom shall be a desolation, every one that goeth by shall be astonished, and shall hiss at all the plagues thereof: as in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord; no man shall abide there, neither shall a son of man dwell in it.* And when God minds the Israelites how severely he had punish'd some of them for their sins, He speaks thus, *I have overthrown some of you as God overthrew Sodom and Gomorrah; and ye were as a firebrand plucked out of the burning; yet have ye not returned*

Deut. xxix.
23.

Isa. xliij.

19, 20.

Jer. L. 40.

Jer. xlix.

17, 18.

Amos iy.

11.

ed

ed unto me, saith the Lord. And when he threatens Moab and Ammon it is in these words, *Therefore as I live, saith* Zeph. ij. 9. *the Lord of Hosts, the God of Israel, Surely Moab shall be as Sodom; and the children of Ammon as Gomorrah; even the breeding of nettles, and salt pits, and a perpetual desolation. And in the New Testament St. Peter and St. Jude alledge this Example, as of the greatest force to awaken the secure and harden'd Sinners. God turning the cities of Sodom and Go-* 2 Pet. ij. 6. *morrah into ashes, condemned them with and overthrow; making them an example unto those that after should live ungodly. Even as Sodom and Gomorrah,* Jude v. 7. *and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. And what plain Attestations to, as well as Remains and Indications of this terrible Judgment we have from Heathen Authors, and from all modern Relations and Travellers, take in the words of our late excellent Com-* Bp Patrick in loc. See Le Clerk Dissert. De Sodom. Subvers. *mentator, whom I have formerly made the like use of on the like occasion, "A most prodigious Shower or rather Storm of Nitre, Sulphur or Bitumen, mingled with Fire fell upon this Countrey from above; and, as the Tradition was*
 "among

“among the Heathen, accompany’d with
 “a dreadful Earthquake; which made an
 “irruption of those Bituminous Waters,
 “whereby this Countrey was turned in-
 “to the Lake called *Asphaltites*, or the
 “*Salt* or *Dead Sea*. So *Strabo* Lib. xvj.
 “in his description of that Lake. And
 “indeed it doth not seem improbable that
 “the Earth quaked, while the Heavens
 “did so terribly frown, and the Almigh-
 “ty’s voice thundred from the Clouds:
 “for the word *κατατροφη*, which *St. Peter*
 “[from the Septuagint, agreeing with the
 “*Hebrew*] uses, may be thought to im-
 “port some such subversion. But it was
 “his ignorance of the Sacred Tradition
 “in the Scriptures, which made *Strabo*
 “wholly ascribe the Desolation of that
 “Countrey to the Earth, and not at all
 “to the Heavens: Whereas *Tacitus* was
 “better inform’d, who says, These *Ju-*
 “*daical* Cities, as he calls them, *fulmi-*
 “*num jactu* (or *ictu*) *arsisse*, were burnt
 “by the stroke of Thunderbolts from
 “Heaven; and a little after, *igne caelesti*
 “*flagrassse* were set on fire and consum’d
 “by Lightening: *L. V. Histor.* With
 “which fell such abundance of Bitumi-
 “nous Stuff that the Valley, which had
 “only some Pits of Bitumen in it before,
 “xiv. 3, 10. became a Lake of it. — Of
 “this Destruction there remains an ever-
 “lasting

“lasting Monument in the Salt-sea, into
“which that plain Countrey is turn’d; the
“Quality of which, and of the Soil about it,
“is so contrary to the nature of all other
“Seas or Inland Lakes, that no Philosopher
“can give an account of it like that which
“Moses hath given us. He that will read
“Tacitus in the place before-mention’d,
“or Pliny, or Diodorus, may be satisfy’d
“of this. The Countrey where these Cities
“stood being become a Pan or Recepta-
“cle of such strange moisture, that it may
“be call’d Liquid Pitch rather than Wa-
“ter; for it is so stiff that no wind will
“move it; nor will a Camel sink if
“thrown into it; nor any Fish, or Bird
“that uses the Water live in it: And
“therefore called the Dead-Sea, and Salt-
“Sea, as some think, because no Crea-
“ture can live there, and because the
“noisome steams that come from it blast
“all that grows of it self, or is sown in
“the Earth about it. Nor do the Ri-
“vers that run into it at all alter it; but
“it infects all their Waters with the loath-
“some Qualities of those Dregs of God’s
“wrath, which at this overthrow first set-
“tled in it. So far our excellent Com-
mentator. And so much shall suffice for
this Prophecy and its wonderful Comple-
tion.

That the
Posterity of
Jacob
should be
more pow-
erful, more
favor'd of
God, and
inhabit
more fruit-
ful Coun-
tries than
that of E-
sau.

Foretold A.
P. J. 2878.
and 2954.
Fulfilled
all along
after-
wards.

Rom. ix.
11, 12, 13.

Mal. j. 3.

xxv. 12, 23.

XI. Prophecy, Is that complicated one, containing indeed several distinct Prophecies in it concerning the Posterity of *Jacob*, that it should be more powerful than the Posterity of *Esau*; and concerning the Posterity of *Esau* the elder Brother, that it should serve the Posterity of *Jacob* the younger Brother; that the *Israelites* should have a very plentiful Land afforded them by the Blessing of God, with great Command over the neighbouring People, and particularly over the *Edomites*; tho' in process of time the *Edomites* should sometimes withdraw themselves from such subjection, and get clear of the *Israelites*. This known Prediction was first given, tho' in fewer words, as St. *Paul* rightly observes, before the Birth of either *Esau* or *Jacob*; *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election, as to the present Advantages of this World, or of a visible Church, might stand, not of works, but of him that calleth, It was said unto Rebecca, The elder shall serve the younger: As it is written, Jacob have I loved, but Esau have I hated.* Which first Prophecy concerning this matter we find in the xxvth of *Genesis*; *And the children struggled together within*

within Rebecca: and she said, If it be so, why am I thus? And she went to enquire of the Lord: And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And afterwards more distinctly in Isaac's Blessings to Jacob and Esau; [for I look upon these Patriarchal Blessings as no other than plain Prophecies of the Events, which were afterwards to befall their Posterity by the Decree of the Almighty; or, as the Author to the Hebrews expresses the same thing in this very case, By faith Isaac blessed Jacob and Esau concerning things to come.] The words are these, Isaac blessed Jacob, and said, See the smell of my son is as the smell of a field, which the Lord hath blessed. Therefore God will give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine: People shall serve thee, and nations shall bow down to thee; thou shalt be Lord over thy brethren; and thy mother's sons shall bow down to thee: Cursed shall every one be that curseth thee; and blessed shall he be that bleisseth thee. — And Isaac his father answered, and said to Esau, Behold thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above.

Heb. xj.

20.

xxvij. 27.

28, 29.

ver. 39, 40.

bove. And by thy sword shalt thou live, and shall serve thy brother: and it shall come to pass when thou shalt have the dominion, thou shalt break his yoke from off thy neck. The meaning of all which noble Predictions is plainly this, that the two Nations which should proceed from *Jacob* and *Esau*, the *Israelites* and the *Edomites*, should be of very different Tempers, live very different sorts of Life, and undergo very different Fates in future Ages; That the *Israelites* should be a much greater and more strong and considerable People than the *Edomites*; and that the *Edomites*, tho' sprung from the elder Brother *Esau*, should in after Times be subdu'd by and submit to the *Israelites*, which sprang from the younger; That the Posterity of *Jacob* should enjoy a most fertile and fertile Countrey, both as to Soil and Climate; a Land flowing with Corn and Wine, and the other Fruits of the Earth; That many of the Neighbour Nations, either won by Reverence and Esteem, or forc'd by War, should own their Sovereignty, and pay them Homage and Tribute; That God would still curse and blast their Enemies, and bless and encourage their Friends and Allies; That as to the *Edomites* they also in after times should enjoy a Countrey in a less degree Fruitful and Plentiful both in Soil and Climate.

mate; but that their main support and way of living should rather be by Hunting, and War, and Spoil, than by any extraordinary Fruitfulness of their Land; That notwithstanding their Warlike Temper, they should at length be conquer'd by the *Israelites*: Yet when they should sometimes exert their Strength, and attempt to regain their Liberty they should be successful therein, and so preserve themselves from any uninterrupted and constant Bondage to them. Now that all this has since prov'd really true, I shall now shew, both from the Sacred and Prophane History of these two Nations. For in the first place 'tis notorious that the *Edomites* and *Israelites* were all along greatly different from one another in their Dispositions, Manners, Course of Life, Countrey, Religion, Interests, and Fortunes, which made them to disagree with one another perpetually; as is evident all along their Histories. Secondly, 'Tis no less evident that the Nation of the *Israelites* were in after Ages a much more considerable People, and of more Fame and Strength than that of the *Edomites*; Both these Branches of this Prophecy are too clear and undenyable to need any particular Demonstrations here. That in the third place the *Edomites* were directly conquer'd by, and made Tributary to

2 Sam. viij.
14.

1 Chron.
xviiij. 11,
12, 13.

1 Kings
xi. 15, 16.

2 Kings
viiij. 21.

the Israelites, the Sacred and the Prophane History will soon inform us. *David put garrisons in Edom; throughout all Edom put he garrisons: and all they of Edom became David's servants:* Says the Author of the second Book of Samuel. King David dedicated unto the Lord the silver and the gold that he brought from all nations, from Edom and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. Moreover Abisbai, the son of Zerviah slew of the Edomites in the valley of salt eighteen thousand: and he put garrisons in Edom, and all the Edomites became David's servants: Says the Author of the first Book of Chronicles. And says the Author of the first Book of Kings, *David was in Edom; and Joab the captain of the host was gone to bury the slain, after he had smitten every male in Edom: for six months did Joab remain there with all Israel, until he had cut off every male in Edom.* And when in after Times Edom had a little recover'd it self, first *Foram*, and then *Amaziah* made great slaughter among them. For the Sacred Historian informs us, that *Foram* went over to *Zair*, and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about; and

and the captains of the chariots and the people fled into their tents. And that Amaziah slew of Edom in the valley of Salt ^{2 Kings} 10000; and took Selah by war, and call-^{xiv. 7.} ed the name of it Joktheel unto this day. And in Ages long afterward Judas Mac-^{1 Macc. v.} tabeus went forth with his brethren, and ^{65.} fought against the children of Esau, in the land toward the south; where he smote Hebron, and the daughters thereof; and pulled down the fortress of it, and burnt the towers thereof round about. And after some time, as Josephus assures ^{Antiq. lib. xij. cap. 17.} us, Hircanus the Son of Simon Macca-^{17.} beus conquer'd all the Country of Idumea, and oblig'd the whole Nation to be circumcis'd, and to embrace the Jewish Religion ever afterward. So that 'tis plain that this third branch of the present Prophecy has been exactly fulfill'd. That in the fourth place, the land of Canaan bequeathed to the Israelites was really a most fat and fertile Country, is evident in the History of it, both in the Scriptures and in Josephus the Jewish Histo-^{De Bello. iij. 4.} rian; to say nothing of any other Authorities or Arguments. Take the description of it at present only in the words of the Spies who searched it, and in the words of Moses giving an account of it afterward. ^{Numb. xij. 23.} The spies came unto the valley of Escol, and cut down from thence

a branch with one cluster of grapes; and they bare it between two upon a staff; and they brought of the pomegranats and of the figs.——And they brought back word

v. 26, 27. unto Moses and Aaron, and unto all the congregation, and shewed them the fruit of the land: and they told him and said, we came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Moses's

Deut. viij.
7, 8, 9.

description is this, The Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains and depths, that spring out of valleys and hills. A land of wheat, and barley, and vines, and fig-trees, and pomegranats, a land of oyl-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. That in the fifth place many of the Neighbour Nations stood in awe of the Israelites, and were subjected by and became tributary to them, is evident every where in the History of David and Solomon, and other the flourishing Kings of Israel and Judah; as we have in part prov'd in some former Quotations, and in a known case need not farther enlarge. That in the sixth place the Edomites themselves did enjoy a Country in a lesser degree fruitful, appears also to be

true

true in fact; because that part of *Idumæa* which lay near the Mediterranean Sea, to say nothing of many of its inland Vallies, are known to have been fruitful and plentiful; and because *Eſau* chose to go thither, when he had such large herds and flocks as could not be fed in a barren Country. For we find that when *Eſau* had much *Cattle* many *Beaſts* and great *ſubſtance*, he went into this Country of his own accord. Thus dwelt *Eſau* in mount *Seir*. That in the seventh place the way of living among the *Edomites* was rather by Hunting, and War, and Spoil, than any extraordinary fruitfulness of their ground; both the temper of *Eſau*, who chose that Country for his Habitation, and the description of the People in *Joſephus* does particularly assure us. That *eightly* the *Edomites*, who were in the main to be in subjection and tributary to the *Israelites*, did yet sometimes exert their strength, and were successful in regaining of their liberty, we know from the Sacred History; for altho' they were Conquer'd by *David*, and had a *Deputy* set over them; there was then no king in *Edom*, a Deputy was king; yet in some time they recover'd themselves, and chose them a King: For, In the days of *Foram* *Edom* revolted, from under the hand of

Heylin
Cosmog.

Gen. xxxvj
6, 7, 8.

De Bello
L. iv. c. 15.

1 Kings
xxij. 47.

2 Kings
viii. 20.

v. 22. of Judah, and made a King over themselves: and notwithstanding Joram's Victory over them; Yet is it immediately observ'd, that Edom revolted from under the hand of Judah unto this day. Which was a most clear and eminent Completion of the last Branch of this Ancient and notable Prediction before us.

Joseph to
be exalted
above his
Parents
and Bre-
thren.
Foretold
A. P. J.
1986.
Fulfill'd
2999.

Gen.
xxxvij.
5—11.

XII. *Prophecy*, Is that concerning the exaltation of the Patriarch *Joseph*, and concerning the acknowledgments and submissions which he should receive from his Parents and Brethren in that state of his Exaltation. This Prediction we find twice repeated in the two *divine dreams*, which *Joseph* had concerning this matter, at a time when he was but a youth of about 17 years of Age, and when there was not the least humane probability of any such thing. The account we have of these dreams is in these words of the Sacred Historian, *And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, hear, I pray you, this dream which I have dreamed; For behold we were binding sheaves in the field; and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeysance to my sheaf. And his brethren*

brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold I have dreamed a dream more; and behold the Sun and the Moon, and the eleven Stars made obeysance to me. And he told it to his father, and to his bretheren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down our selves to thee, to the earth? And his brethren envied him: but his father observed the saying. Here we have not only not the least footsteps of any probability of the completion of these prophetick Dreams, at the time they were deliver'd; but the very relating of the Dreams themselves plainly tended to hinder their completion at all; while it set both *Joseph's* Parents and Brethren, who ought, one would have thought, to have been principally concern'd in *Joseph's* Preferment, intirely against him; and made them watchful upon his aspiring genius, as they thought it to be, and so prepar'd all along to curb and restrain it; to obstruct that preeminence over them, which they thought it so presumptuous for him to pre-

Rom. iv.
21.

Gen.
xxxviii.

Gen.
xxxix. 4.

pretend to, and so dishonourable for them to own and acknowledge. However, *what God had thus twice promised*, or foreshew'd by this double representation, *He was able also to perform*: and accordingly he advanc'd *Joseph* to the greatest Power and Dignity, by the occasion or means of such hatred of his Brethren as intended no other than his utter ruin; as design'd either his death; or at least, what was next to it, his perpetual bondage and slavery. For when the rest of his Brethren had resolv'd to get shut of this Dreamer at any rate, and so contriv'd to kill him, and the tenderness of *Reuben* had sav'd his life; they found a Company of *Ismaelite* or *Midianite* Merchants going down with their wares to *Egypt*; and to them do they agree to sell him as a slave for twenty pieces of silver. These Merchants take him accordingly, and sell him for a slave a second time to *Potiphar*, an Officer of *Pharaoh* the King of *Egypt*. Here the blessing of God was so remarkable towards him and his conduct, that he rose at once in his Masters favor, and in his confidence and preferment too. *And Joseph found grace in his sight, and he served him: and he made him overseer over his house; and all that he had he put into his hand.* So that Humane Prudence would have thought

thought that these advantageous Circumstances were likely to make way for his farther advancement; and that, if there were any thing in the foremention'd Dreams, *Potiphar* his Master, who was so great in *Pharaoh's* Court, and had so great an Opinion of his Steward *Joseph*, was the only Person who must procure his Preferment. But *God's ways are* Isa. lv. 3,
not like man's ways, neither his thoughts^{9.}
as their thoughts. So *Joseph* must be still depress'd, beyond all visible hopes of recovery, e're it will please God to set about the performance of his former promises to him. *Joseph* is therefore to be cast into Prison, on a plausible, but most unjust pretence: *His feet here were to be* Ps. cv. 18.
hurt with fetters, his soul was to come^{19.}
into iron. Until the time that his word came to pass, the word of the Lord tryed him. And now, and not till now, did the Almighty remember his promise to him; and by the means of *Joseph's* interpretation of the Dreams of two of his Fellow-prisoners *Pharaoh's* Butler and Baker, and the remarkableness of their completion immediately, (which Dreams themselves also appear to have been Divine Significations of future Events, and their coming to pass to be esteem'd the fulfilling of Prophecies also, tho' for brevities sake I do not in particular discourse

course upon them:) These Dreams I say of *Pharaoh's* Butler and Baker, so particularly interpreted by *Joseph*, and so suddenly verify'd in the Events, were the means of his coming to the knowledge of *Pharaoh* himself (tho' not till he had been two whole years longer in Prison;) and of his shewing such a Divine Inspiration in himself, by the wonderful Interpretation of two of *Pharaoh's* most remarkable Dreams also, as occasion'd the fulfilling of his own Divine Dreams, and his advancement to that great State of Dignity and Power, which God had thereby promis'd to him about 14 years before. Let us now therefore observe the completion of this Prophecy, and note how particularly his Father and eleven Brethren did actually, as was there foretold, come and bow down and make obeysance to him. *And Pharaoh said unto his servants, Can we find such an one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house; and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, see I have set thee over all the land of Egypt. And Pharaoh took off*

Gen. xli.
38—44.

off his ring from his hand, and put it upon Joseph's hand; and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had; and they cryed before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh; and without thee shall no man lift up his hand or foot in all the land of Egypt. Or, to sum this matter up in the words of the Psalmist, *The king sent and loosed him*, Pl. cv. 20, *even the ruler of the people, and let him* 21, 22. *go free: He made him Lord of his house, and ruler of all his substance: To bind his princes at his pleasure, and teach his senators wisdom.* So much for Joseph's Advancement in general. Let us now observe the acknowledgments and submissions of Joseph's Father and Brethren to him, which are the most particularly foretold in the present Predictions. *And Joseph was the governor over the* Gen. xliij. *land; and he it was that sold to all the* 6. *people of the land: and Joseph's brethren came and bowed down themselves before him with their faces to the earth.* — *And Joseph remembered the dreams* v. 9. *which he dreamed of them. And afterward, When Joseph came home, they brought him* xliij. 26, *the present which was in their hand into the* 27, 28. *house, and bowed themselves to him to the earth.*

earth. And he asked them of their welfare, and said, Is your father well? the old man of whom ye spake, Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive: and they bowed down their heads, and made obeysance. And still afterwards, *And Judah and his brethren came to Joseph's house, (for he was yet there) and they fell before him on the ground.* And tho' it is not expressly mention'd that *Jacob* bowed down to *Joseph* when he came to him into *Egypt*, yet no doubt he would be ready to pay the usual marks of honor and respect, which was due to so great a Prince as *Joseph* was, both then and ever afterwards; unless so far as *Joseph's* Piety and Duty prevented him, and so superseded the necessity of any formal prostration in his own Father. Tho' indeed I am inclined to interpret those words of *Moses* in the end of the 47th Chapter to this sense, and as an exact illustration of this matter; where 'tis expressly said, that after *Joseph* had sworn to carry his Father's Bones out of *Egypt* into the land of *Canaan*, *And Israel bowed himself upon his bed's head, viz, to Joseph as an humble acknowledgement of his Son's Kindness and Condescension to him then, and all along since his sojourning in the land of Egypt with him.* Which, if it be

xliv. 14.

xlvij. 31.

be the meaning of those words, is a full and literal completion of that part of the Prophecy before us: But if after all it be alledg'd, that because not only the *Sun* in the Dream, but the *Moon* also, not only the *Father*, but the *Mother* were to make obeysance to him; whereas we know his own Mother *Rachel* was dead before the Dream it self; and as far as appears *Leah* also before it was to be accomplish'd, at least she never came into *Egypt* to bow down to *Joseph*, and therefore the Prophecy was not intirely fulfill'd; I answer, that the Dream or Vision being in the lifetime of *Leah* it was agreeable to the *decorum* of it then, to introduce her also making her obeysance, as she most certainly would have done had she liv'd so long; altho' her death intervening prevented the possibility of its literal completion afterward. And so much shall suffice for the 12th Prophecy.

XIII. Prophecy, Is contain'd in those very Divine Dreams of *Pharaoh*, the Interpretation whereof was the occasion of that wonderful Advancement of *Joseph*, of which we have been just now discoursing. And the Contents of them are wonderful, as is also the exactness of their accomplishment afterward. They fore-

Seven
years of
Plenty, and
seven of
Famine to
come upon
the land of
Egypt.
Foretold
A. P. J.
1999.
Fulfill'd
immedi-
ately.

tel too famous Events, which in such Circumstances never, I believe, had happen'd before, nor ever did happen afterward, *viz.* That God was immediately bringing upon *Egypt* great Plenty and Abundance, that the same should not only, as in ordinary cases, continue one or two years, but for an intire seven years successively; that after those seven years of plenty God would bring a great dearth and famine upon the same land; that this famine should immediately succeed the former plenty, without any time intervening; and that this famine also should not be like those which sometimes happen for one or two years only, but should endure an equal space of time with the former plenty, and continue no less than an intire seven years afterwards. The Dreams of *Pharaoh* foreshewing these Events are well known; Of the seven fat kine and seven full ears of corn on the one hand; and of the seven lean kine and seven thin ears of corn on the other; as you have the account at large twice repeated in the 41st Chapter of *Genesis*. For brevities sake I shall only set down *Joseph's* Interpretation of the two Dreams, as being the proper seat of the Prophecy before us; and as being too abstruse for all *Pharaoh's* Magicians; and so affording a particular Instance of Di-

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vine Assistance to *Joseph* for their Interpretation. And *Joseph* said unto *Pharaoh*, v. 25—32. The dream of *Pharaoh* is one: God hath shewed *Pharaoh* what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill-favour'd kine, that came up after them, are seven years; and the seven empty ears blasted with the east wind, shall be seven years of famine. This is the thing which I have spoken unto *Pharaoh*: What God is about to do, he sheweth unto *Pharaoh*. Behold, there come seven years of great plenty, throughout all the land of *Egypt*. And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of *Egypt*: and the famine shall consume the land. And the plenty shall not be known in the land, by reason of that famine following; for it shall be very greivous. And for that the dream was doubled unto *Pharaoh* twice; it is because the thing is established by God, and God will shortly bring it to pass. This is the full account of the delivery of this Prophecy. And how remarkably and exactly it was fulfilled, the following History will most particularly inform us: and the famous descent of the Children of *Israel* into *Egypt*, hereby occasion'd, was a standing and publick

memorial of its accomplishment to all succeeding Generations. Hear the account in the words of *Moses*; *And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbring; for it was without number.— And the seven years of plenteousness that was in the land of Egypt were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands.— And the famine was over all the face of the earth.— And the famine waxed sore in the land of Egypt. And all countreys came into Egypt to Joseph to buy corn; because that the famine was sore in all lands. And after part of the Famine was over Joseph speaks thus to his Brethren, These two years hath the famine been in the land; and yet there are five years in which there shall neither be earing nor harvest. And he sends this message*

Gen. xlj.
 46, 47, 48.
 49.

v. 53, 54.

v. 56, 57.

xlv. 6.

message to his Father, *I will nourish thee in the land of Goshen (for yet there are* v. 11. *five years of famine) lest thou, and thy household, and all thou hast, come to poverty.* And after Jacob was come into Egypt we read, *And there was no bread in all* xlvij. 13. *the land, for the famine was very sore; so that the land of Egypt, and all the land of Canaan fainted by reason of the famine.* And in the following History appears, that as the Famine still prevailed in the succeeding years, the *Egyptians* sold first their Cattle, and then their lands to *Pharaoh* for Corn, insomuch that a famous Custom in after Ages of paying the King of *Egypt* the fifth part of all the value or Increase of the lands of his Kingdom, as the rent imposed by *Joseph* on the sale of their Fields to him, at this terrible time of Scarcity and Dearth, took its rise from hence; and so must be another lasting Memorial of the exact Completion of this Prophecy. So that besides the account of the inspir'd Historian, as to these seven years of Plenty, and seven years of Famine, the whole Nation of the *Israelites*, and the whole Nation of the *Egyptians*, had peculiar and authentick Reasons and Arguments for the perpetual remembrance of this wonderful Prophecy, and its as wonderful Accomplishment.

Shiloh, or
the Messiah,
to come
before the
Govern-
ment was to
depart from
the tribe of
Judah.
Foretold
A. P. J.
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Fulfill'd
4710.

XIV. *Prophecy*, Is that large, particular, and famous one, which is included in the Blessings of *Jacob* to his twelve Sons, or the twelve Tribes of *Israel*, a little before his death; and which takes up the intire 49th Chapter of *Genesis*. Now as to this Prophecy, or rather Collection of Prophecies, I cannot think it proper to examine them all in this place: not only because such an undertaking would take up too much of the time allotted for my present design, nor only because several of the Expressions are very difficultly to be now fully understood by us, but principally, because I much question whether they generally come within my present limits, and belong to the times *already past*; or whether they do not in good measure belong to that *future* Period, so expressly describ'd by the Prophet *Ezekiel*, towards the conclusion of his Prophecy; and foretold by almost all the other Prophets also; when all these twelve Tribes of *Israel* shall be restor'd to their own Conuntry, and settled in their own land again. The reason why I make this doubt is not only because of some things here foretold, which hardly as yet seem to have had their full completion; but principally, because of the words which we meet with in the entrance of these Predictions, as the

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key directing us to the time whereunto they belong. *And Jacob called unto his sons, and said, gather your selves together, that I may tell you that which shall befall you in the last days.* ^{Gen. xlix. 1.} That these last days signify in Prophetick Language the days of the Messiah, or the last grand Period of the World, I have already noted in the fifth preliminary Observation, and ought not to recede from it in the course of my Expositions. I know indeed that Modern Expositors say, that these words only imply *times remotely future* in general; and so may belong to any periods considerably later than the times wherein they were spoken. But I am not satisfy'd that the Prophets ever take them in so large and indefinite an acceptation; but think they are generally, if not always a characteristick and *χρητήριον* of Prophecies not to be fulfilled till the coming of the Messiah. And since I find this to be the constant Interpretation of the Apostles of our Lord, and that they from thence took up the same phrase themselves, I must see greater evidence than hitherto I have, before I alter my Mind in this matter. This therefore being suppos'd as to these Predictions, that they belong to the days of the Messiah; and there appearing no more than one of them to appertain to the first advent of the

Act. ij. 17.

2 Tim. iiij.

1.

Heb. j. 1.

Jam. v. 3.

1 Pet. j. 5.

20.

2 Pet. iiij. 3.

Jud. v. 18.

Messiah which is already past, I mean that of the coming of *Shiloh*, in the Blessing of the Tribe *Judah*; while the rest may more properly belong to his second coming, at the restoration of the 12 Tribes hereafter, I shall here confine my self to that one, but most noble branch of this Prophecy; and shall, as briefly and as plainly as I can, give you my thoughts about the sense of the words wherein it is deliver'd; and then shew that they were fulfilled at the time to which they belong.

Gen. xlix.
8, 9, 10. ¶

The words of this remarkable Prediction are these, *Judah, thou art he whom thy brethren shall praise; thine hand shall be in the neck of thine enemies; thy fathers children shall bow down before thee. Judah is a Lyons whelp; from the prey thou art gone up: He stooped down, he couched as a Lion and as a Lioness; who shall rouse him up? The scepter shall not depart from Judah, and a lawgiver from between his feet, until Shiloh come, and unto him the gathering, expectation, or rather obedience of the people be.* The former part of these words, both as to sense and completion, are easy enough, and plainly imply "That *Judah* should "be the most Celebrated and Victorious "of all the Tribes of *Israel*; that it should "be own'd and acknowledg'd for such "by all those other Tribes; that this "Tribe

“Tribe should be so strong and powerful, that it might well be compar’d to
“the King of Beasts, a Lion, who was
“returning victorious from his prey, and
“having conquer’d all opposition, and
“retir’d to his Den in safety, and couched
“down there to enjoy his rest, had cast
“such a Consternation upon all the Beasts
“of the Field, that none durst by any
“means venture to disturb his repose, or
“provoke him to a new Engagement.
But then the latter part is by no means
so easy; especially since so many Commentators
have been putting their different interpretations
upon it. However I shall give you my Thoughts
briefly thus: By the *Scepter*, which was not to
depart from Judah, I think nothing else can be
meant in this place but Power and Authority;
or such as are invested therewith, Rulers and
Governors. For to suppose the *Rod of Affliction*
to be here meant, is intirely contrary to the
plain purport of the Context, and is nothing
but an unfair Evasion of the Modern *Jews*:
Or to suppose, with some others, that by the
Scepter is meant a Tribe, as the word indeed
often signifies in Scripture, is also too far
distant from good Sense and common Language,
to be at all own’d for its meaning in this place:
Judah was one of the Tribes of *Israel*; for
the

the *Scepter* therefore not to depart from *Judah* in this sence is, The *Tribe* is not to depart from *Judah*, or the *Tribe* is not to depart from the *Tribe* till *Shiloh* come; which is too absurd and incoherent a way of speaking to be own'd for the genuine meaning of these words. But that this departing of the *Scepter* from *Judah* signifies the departing of its Power and Authority, or the ceasing of Government there, is so remarkably confirm'd by the very same expression in the very same case elsewhere, as almost puts this Interpretation past Contradiction. *The pride of Assyria shall be brought down, and the Scepter of Egypt shall depart away*, says the Prophet *Zechariah*. Where all Expositors cannot but acknowledge that to be the importance of this very phrase; and this being the only directly parallel Expression in the Scripture must be the best Authority we can have for our guide in this matter. But that by *Scepter* is meant Kingly or Royal Power only, as some suppose; and that therefore all other sorts of supream, or all sorts of limited and subordinate Power, cannot be meant by that Name, is, I am perswaded, utterly false, and never to be proved from Scripture. Whosoever they are with whom the Government of a People is by the Providence of God intrusted, and

to whose Care and Management they are committed, these *hold the Scepter* in the Sacred Stile. And so while a Nation or People are govern'd by their own Laws, and have Rulers of their own Nation, or of their own Choice, exercising a Legal Authority over them in a settled Order, and in their own Land; so long the *Scepter of Government* remains among that Nation or People. But if either they are so utterly conquered and tyranniz'd over by another Nation, that their Governors and Laws are all appointed by the Conqueror, without their Consent and Approbation; or if they are carry'd Captive out of their own Land into Foreign Countries, and there dispers'd all over the same, at the pleasure of the Conqueror, then is the *Scepter of Government* taken away and *departed* from that Nation or People: and so in all the degrees intermediate is the Scepter so much the more unquestionably establish'd among a People, or taken away from them, according as their circumstances come the nearer to the one or the other of those cases already mention'd. Thus, for instance, In the *Babylonish* Captivity, which came on by three grand steps, under *Jehoiachim*, *Jehoiachin*, and *Zedekiah*; the first step was the most remarkable, and the *Scepter* began

began very much to be taken away from the two Tribes, under *Jehoiachim*: It was also still in a farther degree taken away from them, under *Jehoiachin*: Yet all along there was too great a remainder of Power and Authority till *Zedekiah*, to say that the *Scepter* was properly *departed* from them before. Which I therefore look upon as the true Period when this phrase might for some time be apply'd to them. When the Temple was burnt, and *Zedekiah* with the remnant of the People was carry'd to *Babylon*, then, and not before, might it most properly be said, *The Scepter was for that time departed from them*. By the *Law-giver* I understand either the Judges, Magistrates and Governors, which are subordinate to others; or else the Doctors and Teachers of the Law; such who by explaining and enforcing the Divine Law, (for God alone was in the highest-sence the *Law-giver* of that People,) caus'd the People to observe it, and gave them Directions in the whole course of their Duty. By the Place of the *Law-giver*, *Between the feet* of the Tribe of *Judah*, I do not understand his being of the *Posterity* of that Tribe; for no such use of this Exposition does any where appear in a case at all parallel to this before us: Nor do I understand it with any Allusi-

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on to the Custom of the *Jews*, where the Learner *stood* or *sat at the feet* of ^{Acts xxij. 3.} their Teachers; for neither is this Expression suitable to this matter; nor indeed are we here concern'd with the Scholars, but with the Teachers of the Law themselves, who cannot be suppos'd in any such Posture. Neither can I think with a Learned Person lately, that *between the feet* can denote the latter Times of the *Jewish* State, this Expression being no where us'd in that Sence. Neither *lastly*, do I think there is any occasion for reading with the *Samaritan*, *Banners* instead of *Feet*; because all the other *Hebrew* Copies and ancient Versions are against it; nor does a *Law-giver* in any sence agree with *Banners*. What then is the importance of *Between the feet of Judah*? Why, methinks the foregoing Verse, where *Judah* is compar'd to a *Lyon couching*, will give the fairest Interpretation; as supposing it nothing else than an Allusion to that Metaphor; and to signify no more than *before him*. For when a *Lyon* is *Couchant*, whatever is *between his feet* is before him; and what most properly belongs to him and is before him must in that posture be *between his feet*. By *Shiloh* I understand, with all the ancient Interpreters both *Jews* and *Christians*, no other Person than the *Messiah*

siah himself, the grand Object of the ancient Prophecies; and I understand it of him, because the word signifies the *Sent* of God, or the Messenger, Apostle or Angel of God, *i.e.* the great *Angel of the Covenant*, as we learn not only from the best Remains we have of the original word's derivation in the Old Testament, but also from the express Interpretation of the same word *Siloam* in the New: and because what goes before and follows after plainly belongs to him, and to no other Person in the whole *Jewish History*. By the *gathering, expectation*, or rather *obedience of the People* I understand, as the words most naturally imply, the Conversion and Submission of the Gentiles to the Messiah; or their first Admission into his Church and Kingdom. I choose rather to render the *Hebrew* word here us'd *obedience*, than either *gathering* or *expectation*, with some ancient Versions; Not only because this has also great Authority for it; but chiefly because in the only place besides this, where the word is us'd in the Old Testament, it can hardly signify any thing else, but *Obedience*, and therefore ought in reason to be so render'd in this place. By the Particle *and*, *The scepter shall not depart from Judah, AND a Lawgiver from between his feet until Shiloh come*, I do understand,

Prov. xxx.
 17.

that

that *neither the Scepter nor the Lawgiver were to depart till the coming of Shiloh*. For altho' I know that the *Hebrew* Particle which we here meet with may sometimes be rendred, in *English*, by or without any inconvenience, yet I am not satisfy'd that it can ever be so render'd where that Particle is properly a *disjunctive*, as it must here be: and therefore, tho' the Interpretation of this Text should be made harder by this Concession, yet I must make it, because otherwise I should understand the Copulative Particle in so loose a sence as I believe cannot be justify'd by any parallel Instance, only to serve a present turn; which procedure is not agreeable with that perfect sincerity and fair dealing which is the peculiar Duty of all who treat of these ancient Prophecies, nay indeed of all who treat of any Divine matters whatsoever. One thing I must still take notice of before I can come to give you my Paraphrase of these words, and that is, why I render the two last Sentences jointly, as if they were one continu'd Sentence, *Until Shiloh come, and unto him the obedience of the people be*: i.e. not only *Until the Messiah come*, but also, *Until to him the obedience of the people be*. Which rendring I own to have receiv'd from the great Mr. Mede: and it agrees

agrees so well with the original Text, and with the Fact which is refer'd to, that I think it well worthy of our admission and approbation. Upon this brief view of the Premises, I thus paraphrase the present branch of the Prophecy before us: "What Afflictions soever God may bring upon the Tribe of *Judah* for their other Sins in future Ages, yet will he certainly in due time establish an everlasting Scepter and Law-giver therein: The Government and Authority whether Regal, or any other which may obtain in different Ages, after 'tis once settled there, shall in the main continue therein for ever, and shall never intirely and utterly be taken away from it, as it shall from the other Tribes: The Tribe of *Judah* shall be govern'd by its own Laws, and by its own Magistrates, Doctors and Teachers, from the first settling of that Commonwealth, till the coming of the Messiah himself; nay till he take upon him the Kingdom, and till he demonstrates the same, by drawing a considerable part of the Heathen World under his Jurisdiction and Government; And then, and not before, shall the *Scepter and the Lawgiver depart utterly away*; all Dominion and Rule, all settled Government and Magistracy shall intirely cease
"and

“and be for a great many Ages wholly
“taken away and remov’d from them.
In short, I take this Prophecy to be of
almost the same Importance with those
afterward made to *David*, that the King-
dom should be settled upon him and his
House *for ever*. I mean, that when once
the Power and Government was settled
in this Tribe of *Judah*, it should therein
always continue ; that therefore till the
Messiah himself, of the Tribe of *Judah*,
set up his Kingdom, which was to be
most certainly an *everlasting Kingdom*
from that time and forward, the same
Tribe should retain its own Laws and its
own Governors ; and that these should
not utterly and intirely depart, nor the
Polity be dissolv’d till the Kingdom of
the Messiah had taken its place, and had
admitted vast numbers of other Subjects
under its Government ; who might all
along own its Authority, and submit to
its Laws through all succeeding Genera-
tions to the end of the World. I say
the Scepter was not *utterly to depart from*
Judah, or its Laws and Government be
intirely, and for a *long continuance of time*
taken away from that Tribe, till the com-
ing of *Shiloh*, and till the obedience of
the People should be to him: Not only
because any partial and short *interrupti-*
on of Government is not so properly to
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be stil'd the removal, or *departure of the Scepter* of Government from a Nation; nor only because in this sense alone has the Prophecy been fulfill'd, as we shall presently see; but because the following words in the Text most naturally require such an Interpretation; since this *departure of the Scepter* was to be so intire and undisputed, that it should require the setting up the Kingdom of the Messiah thereupon, to prevent the failure of God's Promises to this Tribe. For had this *departure of the Scepter from Judah* been only a partial and temporary one, while the Dominion was but in some degree broken, or the Government soon to return again in its ancient Form, there would have been no necessity of the advancement of that final and concluding Kingdom of *Judah*, or Kingdom of the Messiah over *Judah*, and over all the World by that time; which yet we see must here immediately preceed this remarkable *Departure of the Scepter* of Government from that Tribe. This was not to be remov'd till both the Messiah was come, and also till his Kingdom was in some measure establish'd in the World, in the room of the other; which other therefore was, it seems, to be utterly and intirely abolish'd soon after that time. This I take to be the meaning of this famous

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Prophecy: And that according to this Interpretation it has been exactly fulfill'd, will be very easy to shew. The *Scepter* came first remarkably into the Tribe of *Judah* by the Divine Advancement of King *David*. In his posterity it continued, without any considerable interruption, for near 500 Years, till the *Babylonish* Captivity. At that time there was a partial and short Interruption in the Government; *Judah* and *Benjamin* were carried Captive to *Babylon*, and the *Scepter* for a little while, and in some measure departed from this Tribe. But then, it was but for a little time, and in some measure; for as the *Jews* do assure us, that they even in that Captivity had Ethnarchs or Governors of their own; which perhaps may not be wholly false in Fact, tho' we cannot at this distance directly trace their Succession: So is it certain that the Captivity lasted no longer than about 51 Years: I mean from the Sacking of *Jerusalem* under *Zedekiah*, and the Conflagration of the Temple at the same time, till the Restoration by *Cyrus*; when God distinguish'd the main body of this Tribe, and its small neighbour *Benjamin*, with the Priests and Levites among them, from the sad fate of the other Ten; and to secure the performance of this, and other ancient Predi-

ctions, prevented their settlement in the Heathen Countries, and brought them back to their own Land, and to their own Government, Laws and Worship again: Which were all along continued to them under the successive Monarchies of the *Persians, Greeks and Romans*, for above 600 years space; until that intire destruction of *Jerusalem*, and dissolution of all their Polity, Worship and Government, which happen'd under *Titus Vespasian*; and which I took upon as that direct and proper, that intire and eminent, that final and concluding *departure of the Scepter from Judah*, which is foretold in this Prophecy; and before which *Shiloh* or the *Messiah* was not only to come, but to set up his Kingdom over *Jew and Gentile*. And the principal reason why I think the short space of the *Babylonish* Captivity was not the proper and intire departure of the *Scepter from Judah*, refer'd to in my Text, besides those already hinted, is, that its short Duration was distinctly predicted, and the future Restoration by *Cyrus* was to a single year fix'd and foretold to them: Which was a plain Sign that God did not intend them utterly and intirely to *take the Scepter away from them*; since he certainly assur'd them, that it should in so little a time return to them again; as is well known from

from the Books of *Jeremiah* and *Daniel*, See Chronol. p. 48. &c. and need not here be particularly demonstrated. And if we reflect a little on our seventh preliminary Observation, and remember that, "Wherever any general word is us'd indefinitely, without a particular note of Distinction, there the most eminent and remarkable of that kind is to be in reason understood by it; tho' it does not directly belong to this case, yet will it hint to us a parallel Rule of great use, and which might not improperly have been there inserted *viz.* "That 'tis most reasonable, in a doubtful case of the Application of the Events of any kind to the Prophetick Predictions, to suppose the Holy Spirit to have the greatest and most remarkable still in his Eye; unless any particular Character or Circumstance perswade the contrary. Thus wherever the old Prophets speak of the Captivity and Dispersion of the *Jewish* Nation, 'tis most reasonable, *cæteris paribus*, to understand it of the most eminent of that kind, that of the Ten Tribes under *Shalmanezzer*, or that of the two Tribes under *Titus Vespasian*: they being by much more eminent and lasting Miseries, than that under *Jehoiachim*, *Jehoiachin*, and *Zedekiah*. I say only *cæteris paribus*, for if there be any Chronological Character, or other de-

termining Circumstance, that fixes it otherwise, that must preponderate in such a case. Thus also in the present Text; we have here a Prediction given long before, and introduc'd with considerable Solemnity, which concerns the removal and *departure of the Scepter of Government from Judah*; to what Event therefore is this with the greatest reason to be apply'd? There have been in that, as in all other Kingdoms, several sorts of Interruptions of Government, *interregna*, and Oppressions which they were subject to. *Jeroboam*, even towards the beginning of the settlement of that Commonwealth, brake off 10 of the 12 Tribes from the Government of *Judah*, and began a new and opposite Kingdom. *Jehu* comes afterward and slays the King of *Judah*; so that a Tyrannical and Usurping Queen reign'd there for several years. *Manasseh* is carried Captive to *Babylon*: and how long it was ere he repented and was restor'd, does not appear in the History. *Jekoiachim*, *Jehoiachin*, and *Zedekiah* every one saw a partial Captivity of the two Tribes into *Babylon*: the last of which was about 51 years before their Restoration by *Cyrus*. *Antiochus Epiphanes* came and sack'd *Jerusalem* and polluted the Temple, and in a manner dissolv'd their Government for some years. *Herod an Idumean*,

mean, or half Foreigner, obtain'd the Government over the *Jews* for a considerable time; and left it to his Children; and soon after part of it came under the Government of the *Romans* directly: while yet all this while the People, excepting the space of the *Babylonish* Captivity, liv'd in their own Land, maintain'd and, observ'd their own Laws, had their own Magistrates, Doctors and Teachers, and in one word, were a real body Politick or Government of themselves; only subject to the *Persian*, *Grecian* and *Roman* Monarchies, by whose favour they enjoy'd these privileges, and to whom they pay'd Tribute, or gave Presents as acknowledgments for the same. After this comes a terrible War in *Judea* with the *Romans*, and therein the whole Nation is beaten, immense multitudes slain and destroy'd, and the sad remains carried Captive: Their Government is dissolv'd; their Cities and their Temple burnt: in short an intire Period put to them as a Nation or political Government: and this has been their condition for above 1600 years till this very day. At which of these Periods would a wise Man pronounce the *Scepter of Government* most eminently and properly departed from them? Sure every considering Person would easily determin, that this last Period was the only time of

*Essay on
Rev. Hyp.
7.*

the Completion of this Prophecy, in the fullest and most remarkable importance of it. And I believe, the more we study the Prophecies of Scripture, the more shall we find that they generally aim at great and eminent Events; and refer to the most considerable and important Actions and Periods all along; as I have had occasion to take notice in another place. But to leave this Digression and proceed.

*See Colos.
i. 6, 23.*

As to the additional Clause, that the *Scepter* was not to depart from *Judah* till the Obedience of the people were to the *Messiah*, or till the spreading of his Kingdom into the *Gentile* world, this is so agreeable to the known History of the rise of Christianity, and its being preach'd and receiv'd in a great part of the *Heathen* World, before the Destruction of *Jerusalem*, that I need only give a hint at it in this place. Nay, there is one remarkable Expression of our Saviour's concerning this matter, which is so direct and home to our present purpose, that I can hardly think but he had this very Prophecy, and the fulfilling of it in his Eye, when he spake it: I shall give you this in the words of Mr. *Mede* himself, at the end of his excellent Discourse on this Prophecy, with which I also shall conclude my Explication of it. "That this, says he, is the true Application of
" this

“this Prediction, besides the evidence of
 “the Event, appears by our Savior’s Pro-
 “phesy of this Destruction of the *Jewish*
 “State in the Gospel of St. *Matthew* :
 “Where, after he had named some other
 “things to precede it, he adds this, for
 “the last Sign; *And this Gospel of the* Matt.xxiv.
 “*Kingdom* (saith he) *shall be preached in* 14.
 “*all the world, for a witness unto all na-*
 “*tions; and then shall the end come.* That
 “is the end of the *Jewish* State. When
 “the *Gentiles* by the preaching of the A-
 “postles should be gathered unto Christ,
 “then should the *Jewish* Church and
 “Commonwealth be utterly dissolved:
 “which till then had continued united
 “under some Polity and form of Govern-
 “ment from its first beginning. For so
 “it pleased the wisdom of Almighty God,
 “when he would reject the *Jews*, not to
 “dissolve their State till he had erected
 “him a new [one] among the *Gentiles*.

XV. *Prophecy*, Or rather heap of Jews to be
 Prophecies, is that containing the Promi- still happy
 ses made to the Children of *Israel*, of when Obe-
 Temporal Happiness in the land of *Ca-* dient, and
naan, while they should be obedient to the still misera-
 Laws given ’em by *Moses*; and the Threats ble when
 of Temporal Misery if they should at Disobedi-
 any time prove disobedient to the same. ent. First
 This is a large and most noble Argument, foretold, A.
 and P. J. 3223.
Fulfill’d e-
ver since
this day.

and of the greatest Consequence for the Demonstration of the Divine Original of the *Jewish* Law, as well as of the Divine Inspiration of the Pentateuch, or five Books of *Moses*; nay indeed of the whole Old and New Testament: and is also a most illustrious Instance of the Veracity of God, and of the certainty of the Prophetick Inspiration of the Holy Scriptures. It must be own'd that as to other Nations of the World, Almighty God, tho' he never wholly *left himself without witness*, nor utterly depriv'd them of the knowledge of his Will, or of the Instances of his providence, yet, comparatively speaking, He *wink'd at those former times of their ignorance*, and suffer'd *all things to come alike to all*, so that *no man knew the love or hatred of God by all that was before him*. Nay it must be own'd, that after the most Ancient Revelations of his Will to mankind in general, which I believe at first were more remarkable and Evangelical than is usually suppos'd; after these Primitive Revelations, I say, had been corrupted and deprav'd, and Idolatry and Wickedness had been introduc'd and embrac'd by almost all Mankind, God Almighty withdrew his former care from'em, delivered them up unto their own wicked Conduct, and to the insatiations and

Act. xiv.
17.

xvij. 30.

Ecclef. ix.
1: 2.

and management of Infernal Spirits; and suffer'd them to be abus'd and tyranniz'd over by the Devil, to whom all their Idolatrous Worship did ultimately belong. And the Scripture seems to me also to imply, that while *Israel* was under the care of the Messias himself, the Son of God, all these Idolatrous Nations were committed to no higher Protectors than Inferior Angels, whose Powers were finite and limited, and who by consequence were not always equally able to preserve them from the snares and miseries of those Wicked Spirits. This appears to have been the unhappy state of the Heathen World, both before and since the separation of the Nation of the *Jews* for a peculiar People. So that 'tis no wonder that the wisest of the later Heathen Sages were so uncertain about the Nature of God and his Attributes, about the Being and the Evidences of his Providence, and about the nature and certainty of the Rewards and Punishments of the other World. Concerning which unfathomable depths of the Divine Providence, and unsearchable Secrets of the Divine Conduct, I believe no mortal can at present, till *the day of the revelation of the righteous judgment of God*, give a satisfactory account. But then if we cast our Eyes on the Nation

Deut.
xxxij. 8, 9.
Ecclef.
xvij. 14.
Dan. x. 13.
Eccl. xij. 1.

Rom. ij. 4.

of

of the *Jews*, and trace the Circumstances of that wonderful People from their first Original to this very day, we shall soon find an amazing difference in the Conduct of the Almighty; and immediately discover a strange concern for, and continual Providence over them all along. We shall soon be forc'd to confess that,

Pf. lxxvi. 1. *In fury was God most certainly known, and his Name was most justly great in Israel*; and that this single Nation was so particularly under a Theocracy, the Divine Immediate Government by the Messiah, the God of *Israel*; and had such visible standing Memorials of the care and providence of God over the affairs of Mankind, as could not be doubted or disputed by any who made a due enquiry into their History. And as this Government in general is a most evident Argument of a peculiar providence over them, so is it also a wonderful confirmation of the certainty of Prophetick Inspiration. For, as I am now to shew, God did at first most plainly and frequently promise and foretel, that he would always take this Nation under his especial care; that they should be the *portion* of the great Messiah, and his *lot* and possession in a peculiar manner; that so long as they should observe the Laws given them by *Moses*, they should enjoy all kinds of

Tempo-

Temporal Security, Peace and Happiness in their own land; that in that case no Foreign Nation should cover their land or attempt to seize upon it, tho' they left it expos'd to them thrice every year, at their going up to *Jerusalem* to their three famous annual festivals: But that, if they prov'd disobedient to those Laws of God, and fell into the Idolatry and Wickedness of the Neighbour Nations, God would send all sorts of Judgments upon them; would plague them with War, Famine, and Pestilence, until they were destroy'd; and would send the miserable remains of them to be Captives and Slaves in Foreign Countreys; yet so that whenever they became truly penitent, and return'd heartily to the Worship and obedience of the true God, their Prayers should be heard, and they should be restor'd again to their own land, and enjoy their former prosperity there to the end of the World. And, as I shall shew, that God did foretel these things plainly and frequently in the most ancient times, so shall I also shew, that the same God has fulfill'd and accomplish'd those Predictions all along the succeeding Ages, even to this very day; and so shall leave you to observe how exactly the present State of the *Jews* in this their grand dispersion does answer to, and verify the oldest Prophecies of
that

that Nation, which we meet with in the Sacred Writings. To omit therefore in this place the Promises and Prophecies, deliver'd to their famous Progenitors *Abraham, Isaac, and Jacob*, as having taken some account of them formerly, I shall begin with the Exodus out of *Egypt*. In the 3d Month from which Epoch,

Exod. xix. *Moses went up unto God, and the Lord*
 1. 3. 4. 5.
 6. *called unto him out of mount Sinai, saying,*
 See Jos. *Thus shalt thou say to the house of Jacob,*
 xxij. 15. *and tell the children of Israel; Ye have*
 16. *seen what I did unto the Egyptians, and*
 1 Kings ix. *how I bear you on eagles wings, and brought*
 1-9. *you unto my self. Now therefore, if ye*

will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all other people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.

xxxiv. 10. *And soon afterward, The Lord said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people amongst which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. And again a little after at large in the XXVI Chapter of Leviticus, which is too long to be here repeated, I shall select some passages only. If ye walk in my statutes, and keep my commandments*

mandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit; And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. — But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you, I will appoint over you terror, consumption and the burning-ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall
be

be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you.— And if ye will not be reformed by me by these things, but will walk contrary unto me: Then will I also walk contrary unto you, and will punish you yet seventimes for your sins: And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. — And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors: And I will bring the land into desolation: and your enemies which dwell therein, shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. — And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity, in your enemies lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me; and that I also have walked contrary unto them, and have brought
them

them into the land of their enemies; if that their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.—When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. Thus also in particular, God threatned the whole murmuring and disobedient Generation of the *Israelites*, which came out of *Egypt*, and being discourag'd by 10 of the 12 Messengers, which were sent to spy out the land of *Canaan*, refused to go against their Enemies at the Divine command: *All those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkned to my voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoke me, see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it.—How long shall I bear with this*

N evil

Numb.
xiv. 22. &c.
See xxxij.
10, 11, 12.
Deut. j.
34. &c.
Ps. xcv.
10, 11.

evil generation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As I live, saith the Lord, as ye have spoken in my ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, which I swear to make you dwell therein; save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses they shall fall in the wilderness. And your children shall wander in the wilderness 40 years, and bare your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even 40 years; and ye shall be sensible of my vengeance. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the very same Promises and Threatenings are repeated 40 years after in the

Book of Deuteronomy, and commonly with some considerable addition, and more emphatically. Hear some of them and thereby judge of the rest. *When thou shalt beget children, and childrens children, and shalt have remained long in the land, and shall corrupt your selves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger, I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto you go over Jordan to possess it, ye shall not prolong your days upon it, but shall utterly be destroyed: And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve Gods, the work of mens hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God thou shalt find him, if thou seek him with all thy heart, and with all thy soul: when thou art in tribulation, and all these things are come upon thee, even in the last days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God,) He will not forsake thee, neither destroy thee, nor forget the Covenant of thy fathers, which he swore*

Deut. iv.
25. &c.
See v. 29.
&c. vi. 1.
&c. viij.
19. 20. xi.
8, 9. xxvj.
18, 19.

N 2

unto

vij. 12.
Ec.

Ex. xxxiv.
23, 24.

unto them.--Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and thy children after thee, and that thou mayest prolong thy days upon the land, which the Lord thy God giveth thee for ever. And again, It shall come to pass if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people; there shall not be male or female barren among you or among your cattle. And to conclude this head with that especial and almost incredible Promise before hinted, relating to the three Annual Feasts of this Nation, Thrice in the year shall all thy males appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: Neither shall any man desire thy land, when thou shalt go to appear before the Lord thy

thy God thrice in the year. These are some of the numerous and most express Prophecies, the Promises and the Threatenings, concerning the future state of the *Israelites*, deliver'd so long since as the days of *Moses*, about 3200 years ago; without quoting the most famous of them all, contain'd in that wonderful Chapter the 28th of *Deuteronomy*, and indeed thence to the end of the Song of *Moses* in the 32d Chapter, as being much too large to be intirely transcrib'd, and yet much too solemn and remarkable to be partially represented; and therefore to be only recommended to the private perusal of the Inquisitive. I shall therefore now proceed to the Completion of these surprizing and most Ancient Predictions, and, to omit the more occasional and particular Mercies and Judgments, as in the case of the Golden Calf, of *Corah Dathan* and *A-biram*, of *Baal Peor*, and the like; and to confine my self to more publick and national Occurrences, I shall endeavor to trace this People all along the Ancient Histories, and all along demonstrate the exact fulfilling of these Prophecies relating to them, from the time of their Original Delivery to this very day. And first as to the Completion of that Threatening before-mention'd, that the

intire Murmuring and Disobedient Generation, which were 20 years old at the Exodus out of Egypt, should perish all of them in the Wilderness, and none of them, but Caleb and Joshua, should enter into the land of Promise, we have it more than once expressly observ'd by the Sacred Historian: *These are they*, says Moses, *that were numbred in the plains of Moab, by Jordan, near Jericko: But among these there was not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai. For the Lord had said of them, they shall surely die in the wilderness: And there was not left a man of them, save Caleb the Son of Jephunneh, and Joshua the Son of Nun.* And again a little after, *And the Lord's anger was kindled against Israel, and he made them wander in the wilderness 40 years, until all the generation that had done evil in the sight of the Lord was consumed, And again, The space in which we came from Kadesh-barnea, until we were come over the brook of Zered was 38 years, until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them: For indeed the hand of the Lord was against them to destroy them from among the host, until they were consumed. So it came to pass when all the*

Numb.

xxvj.

63.

Etc.

xxxij. 13.

Deut. ij.

14, 15, 16.

men

men of war were consumed, and dead from among the people, that the Lord spake unto me, &c. Nay so remarkably was this Prophecy fulfill'd, and so eminent was the sudden and untimely death of that wicked Generation, that, if the Title of of the 90th Psalm be to be rely'd on, which informs us, that 'tis *A Prayer of Moses the man of God*, we can suppose no otherwise but that it was a doleful Lamentation of *Moses* on this very occasion; when these *Israelites* were consumed by God's v. 7. 10. anger, and by his wrath were they troubled: and when the days of their years were but 70, and if by reason of strength they were sometimes 80 years, yet was that their comparative strength but labor and sorrow; so soon were they cut off, and fled away. After the death of *Moses*, and for a considerable space longer, while, as the Scripture informs us, *Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Jo-* Jof. xxiv.
31.
See Judg. ij. *shua*; 'tis a wonder to observe how successful and victorious, how prosperous and flourishing a Nation they were! To omit the particulars of their Victories over the *Canaanites*, which you have at large in the Book of *Joshua* and the first Chapter of *Judges*; let us hear the Reflection of the Sacred History it self upon this Period, or part of it. *And the*

Jos. xxj. 43. Lord gave unto Israel all that land which
 44. 45. he sware to give unto their fathers, and
 they possessed it and dwelt therein: And
 the Lord gave them rest round about, ac-
 cording to all that he sware unto their fa-
 thers; and there stood not a man of all
 their enemies before them, the Lord deli-
 vered all their enemies into their hand:
 There failed not ought of any good thing
 which the Lord had spoken unto the house
 of Israel: all came to pass. And to the
 same purpose says Joshua himself to them,
 in his famous exhortation a little before
 xxij. 14. his death, Behold this day I am going the
 way of all the earth; and ye know in all
 your hearts, and in all your souls, that not
 one thing hath failed of all the good things,
 which the Lord your God spake concerning
 you, all are come to pass unto you; not one
 thing hath failed thereof. But then as
 the Almighty was exact in the perfor-
 mances of his gracious Promises to this
 Nation, while they retain'd the Worship
 of the one true God, and preserv'd their
 reverence for the Law of Moses; so was
 he as punctual in the Execution of his
 severe Threatenings upon 'em, as soon as
 they renounc'd his Worship and Service,
 and were prevail'd upon to embrace
 the Idolatry and Wickedness of the
 Neighbour Nations. Thus in the very
 second Chapter of the Book of Judges,
 There

There arose another generation which knew v. 10. &c. not the Lord, nor yet the works which he had done for Israel: And the Children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other Gods, of the Gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal, and Ashteroth: And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers, that spoiled them; and he sold them into the hands of their enemies round about; so that they could not any longer stand before their enemies: Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed. And when upon the Repentance and Prayers of the Israelites, God at any time raised them up Judges and Deliverers, and restor'd their Commonwealth, and their happiness during the life of such Judges, and upon their death, as was the usual case, they return'd to their former Idolatry and Disobedience, God as certainly return'd to the execution of his threatnings against them. For instance,
The

Judg. iij.
7, 8, 9.

The children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves: Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan risbathaim King of Mesopotamia; and the children of Israel served Cushan risbathaim eight years. And when the children of Israel cryed unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. For another instance immediately after, And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon King of Moab against Israel, because they had done evil in the sight of the Lord.—So the children of Israel served Eglon the King of Moab 18 years. But when the children of Israel cryed unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera a Benjamite. And the case was the same in the slaveries under Jabin King of Canaan, under the Midianites, under the Philistines, and under the children of Ammon, and in the deliverances by Deborah and Barak, by Gideon, by Jephtha, and by Sampson; a particular account of all which you have in the Book of Judges. And so far we have seen a most accurate and quick performance

performance of the promises, and the execution of the threatnings beforemention'd; namely during all that time while the *Israelites* were more directly and immediately under a Theocracy, or while they own'd themselves the proper subjects of the God of *Israel*, as their only legal King and Governor. But then upon that great change in the Constitution of that nation, by the *Israelites* obstinate Resolution of having a King set over them, and of being governed after the manner of other Nations round about them; the Almighty seems to me to have a little alter'd his measures, as to his Providence over this People, and as to the fulfilling the Predictions, of which I am now discoursing; I mean, that whereas before he rewarded and punish'd immediately, and so by smaller and frequenter punishments reduc'd them back to their Duty; he now permitted them to go on longer in their idolatrous and wicked Courses, ere he sent his great and remarkable Judgments upon them; still assuring and cautioning them by his Prophets, that if they went on to fill up the measure of their Iniquities, God would be, as the slower, so the surer and severer in his Vengeance upon them. Accordingly, after the wicked and uneasy Reign of *Saul*, and his rejection for his

Disobe-

1 Sam. viij.
& xij 12,
13, 17, 19.

1 King. xi,
4. &c.

Disobedience, and after the religious and most prosperous Reign of *David*, *Solomon* arrives at the Throne: And after a religious flourishing and peaceable beginning of a Reign; He most unfortunately is drawn to idolatry in his old Age: For it came to pass when *Solomon* was old that his wives turned away his heart after other Gods.—And *Solomon* went after *Ashtoreth* the goddess of the *Zidonians*, and after *Milcom* the abomination of the *Ammonites*: And *Solomon* did evil in the sight of the Lord.—Then did *Solomon* build an high place for *Chemosh* the abomination of *Moab*, in the hill that is before *Jerusalem*; and for *Molech* the abomination of the children of *Ammon*; And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their Gods: And the Lord was angry with *Solomon*, and said unto *Solomon*, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. And accordingly God, as a sad judgment on a wicked Nation, set up *Jeroboam* the Son of *Nebat* over ten of the Tribes of *Israel*, leaving only two Tribes to the posterity of *Solomon*: and by so fatal a division of the Nation laid a foundation for many

ny sore Wars and Calamities all along afterwards: Till at length all the Kings of *Israel*, proving wicked Idolaters, and many of the Kings of *Judah*, nay all of them, after the death of good *Josiah*, proving so also, God, to fulfill his ancient Predictions and Threatnings, Denounces and Executes upon both Kingdoms, a much more lasting and severe Vengeance than ever before; and delivers them into the hands of their Enemies, who carried them captive out of their own Land; and so expos'd them to all the innumerable Miseries of an exil'd, despis'd, and wandering People. *Shalmanesar* King of *Affyria* carrying Captive the ten Tribes; and *Nebuchadnezzar* King of *Babylon* doing the same by the two Tribes which remain'd; and soon after carrying off also those poor Reliques of the ten Tribes, which till that time had remain'd in their own Land: Of both which Captivities a more full account will be given in its due place hereafter, in case I be oblig'd to treat of those later Prophecies in the Series of my future Discourses. But now I have brought the History of the *Jews* down to these famous Captivities, give me leave to introduce a Collateral Testimony, for the known Accomplishment of these ancient Prophecies all along till that time: It is contain'd in the words

See 2 King.
xvij. 6. —
23. & xvij.
10, 11, 12.

words of *Achior*, who is suppos'd in the Book of *Judeth*, to have been the General of the *Ammonites*, in the Expedition of *Holophernes* against *Judea*: which History, if it were really true, is very remarkable; nay, if it were design'd only in the way of a Parable, will yet shew us what opinion the ancient Author of that Book had of this matter; and what was the general opinion of those days about the nature of God's Providence, with relation to this his peculiar People, from the first Ages of their Commonwealth. When therefore this *Achior* general of the *Ammonites*, was requir'd to give his Advice about this War of *Holophernes*, or his Master *Nabuchodonosor* against the *Jews*, he speaks thus, *Whilst they sinned not before their God they prospered, because the God that hateth iniquity was with them: But when they departed from the way which he appointed them, they were destroyed in many battels very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies. But now are they returned to their God, and are come up from the places where they were scatter'd, and have possessed Jerusalem where their sanctuary is, and are seated in the Hill-Countrey; for it was desolate. Now there*

Judeth v.
17, &c.

therefore, my Lord and Governor, if there be any error in this people, and they sin against their God, let us consider, and this shall be their ruin; and let us go up, for we shall overcome them. But if there be no iniquity in their nation, let my Lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world. So famous it seems, and so known in those days, was the distinguishing Providence of God towards the *Jewish Nation*; and so certainly did even Bystanders expect Mercies or Judgments upon them, according to their Obedience or Disobedience to their God, the God of *Israel*; and according to those ancient Promises and Threats, which had still assur'd them of such a Conduct of the Almighty to them. But to go on with the History and Circumstances of the *Jews* after the *Assyrian* and *Babylonian* Captivities: As to which it appears, that the body of the ten Tribes, which had for so many Generations already been generally given to Idolatry, even during their Continuance in their own Land, did immediately, upon their Deportation, intirely sink into a compliance with the Heathen Worship, without any repenting or returning to the true God, till this very day; and are accordingly to this very day under the

the miseries of that great Dispersion, so as not at present to be distinguish'd from the rest of the Heathen World. It also appears that the main part of the two Tribes, and some lesser parts of the ten Tribes, even all that left off Idolatry, and undertook the Worship of the true God, were, by the wonderful Providence of God, and the Decrees of *Cyrus*, and others the Kings of *Persia*, restor'd to their own Land; were permitted to rebuild their Temple, to resettle their ancient Worship, and to govern themselves by their own Laws. And 'tis a remarkable accident or providence to this part of the *Jewish* Nation, that this *Babylonish* Captivity was so sanctified to them, that they never after were liable to the Temptation of Idolatry; which till that time had been the most prevailing Sin of all, and the main occasion of their other Offences, and so of the severity of God's Judgments to them. Upon this great Reformation therefore God, according to his ancient Promises, restores them to their own Land, resettles them there, preserves them, if not in a very flourishing, yet in the main in a very tolerable, and a very eligible State, during the Succession of the *Persian*, *Grecian* and *Roman* Monarchies, till at length a corrupt Generation of the *Scribes*, *Pharisees* and *Sadducees* debauch'd

bauch'd their Principles, and their Manners at once; so that they were become capable of the vilest of Crimes, even of the horrid Murder of the blessed *Messias* himself; and of the persecution of all his faithful and innocent Followers. For which enormous offences, with their other great and crying Sins, as our Blessed Lord expressly foretold, they soon after *Fell by the edge of the sword, and were* Luk. xxj. *led away captive into all nations; and Je-* ²⁴ *rusalem has been troden down by the Gentiles, and is still to be so till the times of the Gentiles be fulfilled.* And in what a miserable state they have been in this long Captivity, and upon what account so sad and lasting a Judgment has been inflicted on them, one need almost only read the ancient Predictions in the Holy Bible, especially that wonderful one in the 28th of *Deuteronomy*, to receive full satisfaction. Concerning which Chapter, I did at first design chiefly to enlarge in this Argument, as being of all others the most remarkable: But my time failing me, I shall, as before, recommend it, with the excellent Comment of Bp. *Patrick* upon it, to your private Perusal and Consideration. Only begging leave to make one Observation, relating principally to it, which I take to be of uncommon Importance, and such as is sufficient to startle the most ob-

stinate Unbeliever, and to satisfy him of the truth and certainty of this part, at least, of the divinely inspired Prophecies, contain'd in the Holy Scripture: and the Argument drawn from which, I challenge him, with all his malice, to answer to the satisfaction of his own Conscience. As therefore God did all along, in the course of the *Israelites* obedience, perform one standing and miraculous promise, *viz.* preserved them still so by his Providence, that none of their Enemies desired their Land, or attempted to seize it, at the going up of their Males thrice every year to *Jerusalem*; So God threatned the *Israelites* with one calamity, so strange and uncommon, that I verily believe it has never happen'd elsewhere in the like Circumstances, from the beginning of the World to this day; and so may well be stil'd miraculous also: and yet was it over and over fulfill'd to the letter in the case of that Nation, to the surprize and abhorrence of all that heard it. I shall first give you this threatening in the full words of *Moses*, and then shew the sad execution in the Authentick Histories of the following Ages. In *Leviticus* 'tis deliver'd very briefly in these words, *Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.* But in *Deuteronomy* more largely, and more emphatically, *Thou shalt eat the fruit*

xxv. 29.

xxvii. 53.
— 57.

fruit of thine own body, the flesh of thy sons and of thy daughters; which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter: For as to her young one that cometh out from between her feet, and her children which she shall bear, she shall eat them for want of all things, secretly, in the siege, and straitness, wherewith thine enemy shall distress thee in thy gates. So far the Prophecy. Now as to the first Completion of it in Idolatrous Samaria, the Capital of the ten Tribes, Hear the sacred Historian's account, when it was besieged by Benhadad King of Syria: *As the King of Israel was passing* 2 Kings vi.
26. — 30.

passing by upon the wall, there cryed a woman to him, saying, Help my Lord, O King! And he said, If the Lord do not help thee, whence shall I help thee; out of the barn floor, or out of the wine press? And the King said unto her, what aileth thee? and she answered, This woman said unto me, Give thy son that we may eat him to day, and we will eat my son to morrow: So we boiled my son and did eat him; and I said unto her on the next day, give thy son that we may eat him; and she hath hid her son. And it came to pass when the King heard the words of this woman, that he rent his clothes, and passed by upon the wall, and the people looked and behold he had sackcloth within upon his flesh. So much for the first Completion in Samaria. Whether the same was again fulfilled at the famous siege of Samaria by Shalmanezzer, when the ten Tribes were carried Captive, I cannot certainly tell; because we have no particular account of that Siege in the Sacred History: Tho' truly the great and unusual length of it of three full years, does make it very probable that it might be so at that time also. The next Completion was in Idolatrous Jerusalem, the Capital of the two Tribes, when it was besieged by Nebuchadnezzar, at the Captivity of those two Tribes: Hear the most Authen-

2 Kings
xvij. 5. &
xvij. 10.

thentick Witnesses of this Fact, *Baruch*
 and *Jeremiah*. The words of *Baruch*
 are these, *To bring upon us great plagues,* ^{ij. 2. 3.}
such as never happen'd under the whole
heaven, as it came to pass in Jerusalem,
according to the things that were written
in the law of Moses, That a man should
eat the flesh of his own Son, and the flesh
of his own daughter. The words of *Je-*
reiah are these, *Behold, O Lord, and* ^{Lam. ij. 20.}
consider to whom thou hast done this; shall
the women eat their fruit, and children
of a span long? And again, The hands of ^{iv. 10.}
the pitiful women have sodden their own
children; they were their meat in the de-
struction of the daughter of my people.
 The other Completion was at the last
 most famous Siege and Destruction of
 Jerusalem by *Titus Vespasian*; and is
 well known from their Authentick Hi-
 storian *Josephus*, in his Description of ^{De Bello}
 the *Jewish Wars*: Where the Circumstan- ^{Lib. vij.}
 ces were so exactly agreeable to the words ^{Cap. 7. 8.}
 in *Moses*, that he must be a hardened Infidel
 indeed, that can deny it to be a most il-
 lustrious and astonishing instance of the
 severity of the divine Justice, and Vera-
 city of the divine Threatnings, with re-
 gard to the *Jewish Nation*. I can hard-
 ly forbear transcribing this History of
Josephus, it is so strange, and yet so so-
 lemnly attested, but that it is quite too
 O 3 large

large for this place. I hope such as have not already seen, or not seriously remark'd it, will be perswaded to consult the Author himself, where they will meet with abundant satisfaction. What effect this last Observation, will have on others I know not; but for my self, I confess, it not only *convince*s, but *astonishes*, and *amazes* me at the same time.

*A Star and
Scepter to
arise out
of the Po-
sterity of
Jacob.
Foretold A.
P. J. 3262.
Fulfilled
4710.
v. 14.
v. 17.—24.*

XVI. *Prophecy*, Is that famous one of *Balaam*, which we meet with in the Book of *Numbers*, Chap. XXIV; and which is contained in these words. *I will advertise thee, speaking to Balac King of Moab, what this people of Israel shall do to thy people in the last days.—I shall see Him but not now; I shall behold Him but not nigh; there shall come a Star out of Jacob, and a Scepter shall arise out of Israel, and shall smite the corners of Moab, and destroy, or subdue, all the children of Sheth: And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly: Out of Jacob shall come He that shall have Dominion, and shall destroy him that remaineth of the City. And when he looked on Amalek he took up his parable and said, Amalek was the first of the nations, but his last end shall be that he perish for ever. And he looked on the Kenites, and took*

up

up his Parable and said, Strong is thy dwelling place, and thou puttest thy nest in a rock: Nevertheless the Kenite shall be wasted. How long shall it be ere Asbur shall carry Thee away Captive? And he took up his Parable and said, Alas who shall live after God doth this! And Ships shall come from the Coast of Cittim, and shall afflict Asbur, and shall afflict Eber; and He also shall perish for ever. Here we have a noble and an ancient Prediction indeed, relating to the remote ages of the World, and principally to the concluding age of it, *the last days*, or the days of the *Messias*; as *Balaam* expressly declares at his entrance upon it. And indeed no clear and good sense can be made of the words of *Balaam's* Prophecy, without keeping close to this Prophetick Sense of the *last days*, and expounding them, as I think they signify every where else, the *days of the Messias*. For pray who, in the Language of the Prophets, is that great Person who is understood here; but not nam'd? I shall see *Him*, I shall behold *Him*? This way of speaking is not seldom us'd elsewhere of the *Messias*, as I have formerly ob-

P. 37. prius;

serv'd; but that 'tis us'd of any other Person I am not sensible. Or if we will look for any antecedent, who can He be but that promised *Seed*, which was to be

many waters, or to rule over many Nations? That great *King* which should be *higher than Agag*, the King of the once most famous Nation of the *Amalekites*? and whose *kingdom* should be exalted, of whom *Balaam* had been just before discouraging? Who can that Person be that *Balaam* himself expected to see, and to behold, a long time after he was dead, but that great *Redeemer*, whom *Job* also expected to see out of his own flesh at the end of the World? What eminent and remarkable *City* is here hinted at, without a Name, but that greatest of Cities, which in the days of the *Messias* was to reign over the *Kings of the earth*, and being without a Rival is the only one fit to be thus decypher'd? What other King or Monarchy could ever pretend to rule over, or subdue all the children of *Sheth*, or all mankind, but the blessed *Messias* himself? And why does this and the like Prophecies still speak of a single Person, of a particular *King*, and one distinct *Seed* in the Singular Number, if a Succession of several Kings, such as *David* and *Solomon*, were all along intended? These are all distinguishing Characters of the Person and Times of the *Messias*; and without great force and violence cannot be expounded of any other. I know that *David* subdued the *Moabites*, and that

v. 7.

Job xix.
26, 27.Apoc. xvij.
18.Observ.
vii. prius.

that in one sense or other, a Man of Wit may make shift to interpret some other parts of the Prophecy of such smaller and prior Events: But then this can only be done of *some* parts, but *not of others*; this kind of Exposition is more jejune and little; it does not suit with Prophetic Language and Contents elsewhere; nor agree with the most Ancient Interpretations of the *Jewish* and *Christian* Church. I shall therefore take leave to explain this noble Prophecy in the following Paraphrase: "I shall see, says the Prophet, that Great and Divine Person, whom God will send to be the Savior and Patron of *Israel*, the Messiah; but not till the latter end of the World: For he shall certainly come as the great *Shiloh*, the Sent of God, out of the Posterity of *Jacob*; as a *Star* and a *Scepter*; as a Glorious and Potent King and Conquerer: He shall not only bring all the parts of the Countrey of *Moab*, *Edom* and *Seir* under his Subjection, and the Subjection of his own People *Israel*, but shall have an Universal Dominion over all Mankind; and have Power to rule all his Enemies, wherever they are, *with a rod of iron*, and to dash Ps. ij. 9. *them all in pieces like a potters vessel*. This great *Seed* of *Israel* shall at the last, in the upshot of things, have a
"com-

“compleat Dominion; and shall in particular overthrow that grand Mother
“of Idolatry, the great City of *Rome*,
“with its Tyrannical Empire, which will
“then be the grand Opposite Monarchy
“to his Universal Kingdom. As for *A-*
“*malek*, that once most famous Nation,
“it shall at last be also utterly destroy’d,
“and its land given to the Children of
“*Israel*: which will also most certainly
“be the final fate of the *Kenites* also.
“’Tis true, in Ages long future, thou
“thy self, O *Israel*, wilt be carryed Cap-
“tive into *Assyria*; which will be a fore
“and most heavy affliction: Nay after
“that time the *Romans*, from *Italy*, shall
“conquer and afflict not only the *Assy-*
“*rians*, who carry them Captive, but
“the Captive *Jews* themselves; and those
“also who shall be return’d from the
“same Captivity: But then, at the last
“of all, to make way for that Universal
“Dominion of the King of the *Jews*, in
“the end of the World, of which I be-
“fore spake, this *Roman* Empire, with
“its Metropolis, shall be utterly destroy’d;
“and so no Kingdom in the World shall
“be able to hinder the spreading, or to
“oppose the Authority of this great
“Kingdom of the *Jews*, or of the Mes-
“sias the everlasting King of that Nation.
This appears to me to be the most ge-
nuin

ruin sense of this famous Prophecy; deliver'd indeed by a very bad Man, *Balaam the Son of Beor, who loved the wages of unrighteousness; and who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrific'd to Idols, and to commit fornication:* just as another eminent Adversary of Christ, *Caiaphas,* Prophecyed that the Blessed *Jesus should die for the Nation of the Jews; and not for that nation only, but that also he should gather together in one the children of God that were scatter'd abroad:* But in both Cases these future Events were reveal'd by the great God himself, and forcibly impress'd upon these Persons, against their own earnest desires and inclinations: being indeed Instances of the prevailing and Triumphant Power of the God of *Israel*; which was able to compel the bitterest Enemies of his Church and People to Prophecy *for them*, and thereby become Instruments of spreading and confirming that true Religion, which in their own Persons they utterly abhorr'd. And as to the certainty of the completion of this Prophecy in all its Parts, we shall not need to be large in the proof of it; Since those branches of it which belong to times already past, have been too plainly fulfilled to leave any room for doubt about the future completion of such as belong

2 Pet. ij.

15.

Apoc. ij.

14.

John. xj.

49—52.

belong to those Ages which are yet for to come. Above 1700 years ago, tho' not till between 1400 and 1500 years after this Prophecy was deliver'd, there did certainly *come* a most glorious *Star out of Jacob*; whose Advent was also particularly Illustrated by the appearance and guidance of a *Star*: a *Scepter* and *Kingdom*, which shall have no end, did then arise out of *Israel*. *Out of Jacob* is already *come a Seed* which was to be over many Nations; a *King* who is infinitely *higher than Agag*; and *whose kingdom*, in due time, is to be still higher *exalted*; and who is to *have the Dominion* over all things at the last: *Assyria* has long since carryed the *Israelites* captive: Ships have long since come from the *Coast of Cittim*, or *Italy*, and have afflicted and subdu'd *Assyria*, in the Reign of *Trajan*; and have afflicted and subdu'd the *Hebrews* or *Jews*, in the Reigns of *Vespasian*, *Hadrian* and others; as is too well known in History to stand in need of any particular proof in this place. So that we have all the reason in the World to expect, that what yet remains unaccomplish'd will be as exactly fulfill'd in its proper season hereafter: especially since each particular is agreeable to, and confirm'd by, the other Prophecies of Scripture, relating to the same Periods. *Balaam* will certainly see and

Vid. Bo.
chart. Pha-
leg. Lib.
III. Cap. 5.

and *behold* the *Messias*, the Judge of the World, at the last day: The great Person denoted here by a *Star* and a *Scepter*, will subdue all Nations, and give the Countries of *Moab*, *Edom*, *Amalek*, and that which the *Kenites* of old posses'd, to his people *Israel*, for an everlasting possession: He will subdue that great *City*, which has so long been the Mother of Idolatry and Spiritual Fornication; and which has been for many Ages the head of an opposite Kingdom to him; and so that last of the four Idolatrous and Tyrannical Monarchies, will in the end, as well as the rest, *perish for ever*. And so much shall suffice for this Prophecy.

XVII. Prophecy, Is that containing the Promise of an everlasting Priesthood to *Phineas*, the Son of *Eleazar*, the Son of *Aaron* and his Posterity; or that the High Priests of the *Jewish* Nation should continue to be of the Family of *Phineas* the Son of *Eleazar*, during the whole continuance of the Common-wealth of the *Jews*, in all future Generations. Take this Prediction in the words of God himself, *The Lord spake unto Moses, saying, Phineas the son of Eleazar, the son of Aaron the Priest, hath turned my wrath away from the children of Israel, (while he was zealous with my zeal among them,) that*

The High-Priesthood to continue in the Family of Phineas for ever.

Foretold, A. P. J. 3262. Fulfill'd ever since.

Numb. xxv. 11, 12. 13. See 1 Sam. ij. 35.

that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. This is the Original Prediction it self; which is refer'd to most plainly by the Psalmist, *Then stood up Phineas, and executed judgment, and the plague was stayed: And that was counted unto him for righteousness unto all posterities for evermore.* And mention'd long afterward by the wise Son of Sirach; *The third, says he, after Moses and Aaron, in glory was Phineas the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart, when the people were turned back; and made reconciliation for Israel. Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary, and of his people; and that he and his posterity should have the dignity of the priesthood for ever. According to the covenant made with David son of Jesse, of the tribe of Judah, that the inheritance of the king should be to his posterity alone; so the inheritance of Aaron should also be unto his seed.* And again is it referr'd to by Mat-
tathias;

Ps. cvj. 30,
31.

Ecclef.
xlv. 23, 24,
27.

tathias, one of the Posterity of *Phineas*, in whom it was accomplish'd, in that his dying Exhortation to his Children, which we meet with in the first Book of the *Maccabees*; *Phineas our father*, saies he, ^{1. Macc. ij.} in being zealous and fervent, obtain'd the ⁵⁴ covenant of an everlasting priesthood. Thus much concerning this Prediction it self. And then as to its Completion, that is not much less evident than the other: for if we look into the List of the High-Priests, in the sixth Chapter of the first Book of *Chronicles*, we shall find that, in the words of the late Excellent Lord Bishop of *Ely* upon this Prophecy. "So constant was God to his promise, that he preserv'd this Line in a continued Succession of twelve Persons, from *Phineas* to *Azariah*; who executed the Priests office in the Temple that Solomon built in Jerusalem; as we read at the tenth verse of that Chapter. From which time to the Captivity of *Babylon* there were nine more, as we read there in the following verses: and after the end of the Captivity, unto the time of *Antiochus Eupator*, the Jews reckon fifteen more; the last of which *Onias* was kill'd by *Lysias*: [six of which fifteen are recorded in *Nehemiah*.] And ^{Nehem. xij. 10, 11.} after him there were eight of the Family of the *Asamonei*, [another branch of

“of the Posterity of *Phineas*;] the last
 “of which, *Aristobulus* was kill’d by *He-*
 “*rod*; who after that made whom he
 “pleas’d [tho’ still, as far as appears, all
 “out of the Posterity of *Phineas*.] As
 did also the *Romans*, till the utter De-
 struction of the Temple and Polity of
 the *Jews* by *Titus Vespasian*, to there-
 markable Completion of this Prophecy,
 ’Tis true, that for some unknown Reasons,
 or for some great wickedness of the Race
 of *Phineas*, God seems once to have in-
 terrupted a little this course of Succession,
 by putting *Eli* and his Sons into the High-
 Priest’s Office for a while, who were of
 the Line of *Ithamar*, and not of *Eleazar*
 or *Phineas*. But then this interruption
 was so short, if it were any intire inter-
 ruption at all: which seems to me hard-
 ly certain; because under the High-Priests
 of the Family of *Ithamar*, those of the Fa-
 mily of *Phineas* do not appear to have
 been wholly excluded from that Office; and
 however the Dignity so soon return’d into
 this Family, and therein continued all the
 time the Priest-hood lasted in the *Jew-*
ish Nation; nay, is so certainly to be re-
 stor’d to that Family again, at the future re-
 storation of that People, as we are assur’d
 by the Prophet *Ezekiel*, that no consi-
 derable Objection can thence be made
 against the exactness of the accomplishment

1 Chr.
xxiv.

Chap. xliij.
19. & xli v.
15.

of this Prediction before us: Which is therefore another plain Demonstration of the certainty of Prophetick Inspiration in the Sacred Writers.

XVIII. *Prophecy*, Is that famous one A Great Prophet like to Moses to be rais'd up. Foresold. A. P. J. 3263. Fulfill'd 4710. indeed, so often refer'd to in the New Testament, which foretold the coming of a great Prophet like unto Moses, whom all the Jews were to hear, under the penalty of the Divine Indignation. Take it in the words of Moses; *The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken, that which they have spoken: I will raise them up a Prophet from among their brethren, like unto thee; and will put my words into his mouth, and he shall speak unto them all that I shall command him: And it shall come to pass, that whosoever will not hearken unto my words, which He shall speak in my name, I will require it of him.* And this Prophecy is plainly refer'd to by Philip, when finding Nathanael that Israelite indeed, in whom Joh. j. 45.
P was

A. iii.
22, 23.

vij. 37.

Matt. xvij.
5.

Joh. v. 46.

was no guile, he saith unto him, *We have found him of whom Moses in the law, and the Prophets did write, Jesus of Nazareth the son of Joseph.* And still more plainly and emphatically by St. Peter, *Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear in all things, whatsoever He shall say unto you: And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.* In like manner St. Stephen observes, *This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear.* Nay God the Father himself seems to refer to this Prophecy, and apply it to Jesus of Nazareth also; when in that solemn voice from Heaven, at the Transfiguration, he says, *Hear ye him.* And our Blessed Savior also, when he tells the Jews, that, *Had they believed Moses they would have believed him; for he wrote of him.* All which applications consider'd, together with the distinct plainness of the words themselves, in the Text of *Moses*; and the no manner of tolerable pretence for their Completion in any other Sense or Persons, makes it not a little surprizing, that so many Commentators, Christian Com-

mentators, should think of interpreting the words, in their primary sense, of a Series or number of true Prophets who should be raised up in different Ages among the *Jews* afterwards; and only in a secondary or typical sense of the *Messias*; directly contrary to the tenor of the Prophecy, which all along distinctly describes a single Person, as plain almost as words can speak; and directly contrary to that distinguishing Character of this great Prophet, that he should be *like unto Moses himself*; who not only was the Lawgiver; but confirm'd his mission by such numerous and great Miracles; and *spake* so familiarly with God himself *face to face*; and was therefore so plainly esteem'd much superior to the rest of the Prophets, as ought to have prevented so absurd an Exposition: especially since all this misapplication must be in direct defiance, as it were, to the express affirmation of that Sacred Penman who long afterward made an addition to this Book of *Deuteronomy*; and, as seems not improbable, made it on purpose to prevent the possibility of such an Interpretation: For saies he, *There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all*

Exod.
xxxij. 11.
Numb. xij.
6, 8.

Deut.
xxxiv. 10.
11, 12.

his

his servants, and to all his lands; and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel. Such unhappy things have the unacquaintedness with the Prophe-tick Language, the disesteem of the New Testament Interpretations, and the allowance of double Senses, and Typical Applications been to the Christian Religion, and to the proofs for the same, taken out of the Sacred Books of the Old Testament. As to the Prophecy it self, it seems to me too plain to an Impartial Reader, to need any Paraphrase or Explication at all: and as to its Completion, every one who knows that the Blessed *Jesus* came from God, a great Prophet, like to *Moses*, nay Superior to him; that He was also the Author of a New and better Law than that of *Moses*; that He

Joh. j. 18.
x. 30. *lay in the bosom of the Father*, and was one with him, which never could be said of *Moses*; that he did more and greater Miracles than those of *Moses*; and that those *Jews* who would not hear this Prophet, even the Body of the remaining two Tribes, God has severely required it of them and their Posterity, by the sad destruction of *Jerusalem*, and this long and heavy Captivity they are still under; every one, I say, who knows and considers these things, which are too obvi-
ous

ous to need any particular Demonstration here, will readily own that God has exactly fulfill'd this most Ancient and most clear Prophecy in our Lord Jesus; and will thence be exceedingly confirm'd in the unshaken belief of that Holy Religion, which the same great Prophet has, by a Divine Commission, reveal'd to Mankind. Hitherto concerning this Noble Prophecy it self, and its Completion. But if we read on in *Moses*, we shall find, presently after the account of this Prediction it self, such an useful and necessary caution, with relation to other pretenders to Prophecy, as may well deserve our serious consideration before we pass on; especially since the present Circumstances of this Age, nay of this Nation, and of this City in particular, with relation to some uncommon pretences of this kind, seem to make it necessary for us to reflect upon it. The words of *Moses*, or rather of God himself by *Moses*, which I mean, are these; *And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, the prophet hath spoken it presumptuously; thou shalt not be afraid of him.* We ought to observe here, God

Deut. xvij.
21, 22.

Deut. xiiij.

1. &c.

Matt. xxiv.

24.

2 Thes. ij.

11. Apoc.

xiiij. 14.

does not say, that in case the sign or the wonder, the Promise or the Threatning which is foretold by the Prophet, comes to pass, that Pretender is presently to be esteem'd a true Prophet, sent by God; because in one case at the least, 'tis plain, that the coming to pass of the Sign or the Wonder is not a certain Demonstration of a Divine Mission; as we are expressly assur'd by *Moses* elsewhere, in the case of Temptation to Idolatry; and by our Savior and his Apostles, in parallel Cases of the New Testament: But God assures us on the other side, that if the Sign or the Wonder, the Promise or the Threatning, does *not* come to pass, that is a sure token that the pretence to Divine Revelation is false, and that we have no just reason to regard or fear such Pretenders. This is certainly the distinct *χειρῆριον* of a false Prophet given us by God himself; and we may undoubtedly rely upon it. If any Persons, in this Age, who pretend to a Prophetick Spirit, do foretel Events, whether of Mercy or of Judgment, which do not come to pass accordingly, we have the Warrant of God himself for their rejection; and are by himself commanded not to pay any of that Fear and Reverence to them, which we all owe to Divine Inspiration once sufficiently attested to us. That any of those Persons I here refer to have

have really foretold Events, which have not come to pass accordingly, I do not certainly affirm; because I have not had opportunity of informing my self so authentickly, and at the first hand, as I ought to have done, before I publickly charge it upon them: But since there are strong Suspicions of that kind, they ought to clear themselves to intire satisfaction, before any Wise and Prudent Man, who believes this Text of *Moses* to be most certainly of Divine Inspiration, can in prudence, or ought in conscience, to look on them as the Prophets of God. I am indeed sensible of one Case, and of one only, where things may be foretold by a true Prophet, and yet not come to pass accordingly: and that is where Judgments are denounc'd against a Wicked and Impenitent People to draw them to Repentance; or Promises made to a Pious and Obedient People to encourage them in their Duty; and where the Repentance, the evident and known Repentance of the Wicked Nation; or the Wickedness, the alike evident and known Wickedness, of the Obedient intervene between the time of the Prediction and Accomplishment. In this Case indeed 'tis plain from the nature and design of the Threatning or Promise it self; from the Justice and Equity of the Divine Nature; but prin-

cipally from the undoubted and standing Declaration of the Divine Will, by the Prophet *Jeremiah*; which is so plain as to take away all just pretence of cavil in this Case; that all such Denunciations and Predictions are in their own Nature, and in the design of God conditional; and ought always to be so understood by Mankind, unless God expressly declares the contrary. Hear the remarkable words of God by the Prophet beforemention'd, and then judge: *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.*

Jer. xvij. 7, 8, 9, 10.

And besides this Solemn Declaration it self, we have a famous Instance of it in the Case of *Nineveh*: where tho' the words seem punctually to limit just 40 days for its Destruction, yet it appears that both *Jonah* himself, and the *Ninivites* understood it to be a Conditional Threatening; and that it was to be executed only in case of the Impenitence of the City. As

Jon. iij. 4.

iv. 2.

ij. 5-10.

in-

indeed the main part was actually executed some time after ; when, agreeably to this Intimation of the Divine Displeasure, and to another Prophecy of *Jonah*, upon their relapse into Disobedience afterward, concerning its certain destruction ; which we find mention'd in the end of the Book of *Tobit* ; God did most evident-
Tob. xiv.
19.ly accomplish the word of his Prophet, and utterly overthrew that great City, with the Idolatrous Empire of the *Assyrians*, of which it was the Capital. This single case therefore being allow'd for, we have a sure Rule to depend on in the tryal of Prophets, that if the things they foretel, or any of them, come not to pass, exactly according to their Prediction, without the evident and plain *change* of the Persons to whom they belong, then most certainly *these are the things which the Lord hath not spoken* ; the pretended *prophets have spoken them presumptuously* ; and we are here caution'd or commanded by God *not to be afraid of them*.

It may now possibly be expected that I should, in the next place, attempt to explain the Blessings or Predictions of *Moses*, concerning the State of the twelve Tribes of *Israel* in future ages, which we find Deut. XXXIII, as being generally suppos'd to belong to times already past, and by consequence must come with-
in

in the limits of my present undertaking. But then, as to my self, I must confess that I am not well enough satisfy'd in this matter to set about the Interpretation of this Chapter. There is not indeed, as there was in the Blessings of *Jacob*, express mention made of *the last days*, as of the time for the Completion of these Predictions; yet because this Blessing of *Moses* seems somewhat parallel to that of *Jacob*, and on the same subject; because some things here mention'd cannot well be understood of the times already past, or at least have not met with a right application by Interpreters; and chiefly, because the conclusion of the Prophecy seems to me to belong to no other time, than that of the future happy and glorious Restoration of *Israel*, at the end of the World, I shall omit to discourse any farther upon it in this place; and shall leave those who believe that it belongs to the times already past, to seek for satisfaction in such Commentators as have expounded it upon that Foundation.

A Curse
on the Re-
builder of
Jericho.
Denounc'd
A. P. J.
3263.
Fulfill'd a-
bout 3810.
Jos. vj.

XIX. *Prophecy*, Is that concerning the City *Jericho*, which having been subdu'd, not by humane Power, but by the miraculous Subversion of its walls by God, *Joshua*, by a divine Commission, cursed that Person who should ever presume to rebuild it in future Generations; denouncing

nouncing this remarkable Judgment on him and his family; that his eldest Son should dye upon his laying the Foundation of the City; and that all the rest of his Children should so successively perish in the progress of his Work, that the very youngest should dye also at the finishing and setting up the Gates thereof. This Prophecy and its Completion, are so plain in the Sacred History, that there is no need of any thing beyond the setting down the words themselves in both Cases. The Prediction is in these words, *And Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this City Jericho: He shall lay the foundation thereof in his first born; and in his youngest son shall he set up the gates of it.* The Completion is related in these words, *In the days of Ahab, did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born; and set up the gates thereof in his youngest son Segub; according to the word of the Lord which he spake by Joshua the son of Nun.*

Jos. vj. 26.

¹ King, xvj. 34.

XX. Prophecy. Is that remarkable one, which is yet but seldom taken notice of as such, or perhaps seldom rightly understood, contain'd in that Divine Hymn of Praise, which *Hannah* was inspir'd with upon the Birth and Dedication of

The Kingdom of the
Messias to
be established.

Foretold about A. P.
J. 3550.

Sa-

Samuel: which deserves the more to be observ'd, that we may better understand the grand design of the ancient Inspirations, and how much it was the burden and main drift of them all, to foretel the Advent and Kingdom of that great Person, who was to be the Savior of *Israel*, and of all the World. A Pious Woman was but returning thanks for the Birth of her Son, and attempting an Hymn of Praise on that occasion, when the Spirit of God inspires her immediately so far, that she foretels the coming of the *Messiah*, and the settlement of his Kingdom, maugre all opposition. Hear the words themselves of this eminent Prophecy, *He will keep the feet of his Saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The Adversaries of the Lord shall be broken to pieces; out of Heaven shall he thunder upon them: The Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his anointed.* Those who are at all accusom'd to Prophetick Language will not need a Comment on these Words: and I should scarce have sufficient occasion to take notice of them at all, because they in great part belong to times yet future, but that our Savior's first coming is here suppos'd as their Foundation; And as it

1 Sam. ij.
p. 10.

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affords a plain Argument, and an illustrious Instance of one of my principal preliminary Observations, *viz.* That the grand design of the Prophetick Writings, even when they do not at first view seem to belong to any such matter, is the foretelling the Advent and the Kingdom of the *Messias*. For tho' some who are unacquainted with the Prophetick Writings, and resolv'd to apply them to lesser and nearer Events, may interpret these words concerning *David*, yet will they who regard the intire context, and observe the expression of the *Lord's judging the ends of the earth*, which are not at all applicable to the days of *David*, be of another opinion; and explain them, as I have done, of the days of the *Messias*; who, when he sets up his glorious Kingdom, will most certainly, in the letter, *judge the ends of the earth*, and govern all the Nations of the World in Righteousness. But this being little better than an intire Digression from my undertaking, I must proceed no farther, but come to,

Obsero. xi. prius.

XXI. *Prophecy*: Which is that concerning *Eli* the High Priest, of the house of *Ithamar*, deliver'd to him by a Man of God, and containing a severe threatening to him and his house, that the Almighty would certainly reject his Family from the High Priesthood, for their crying

Judgments on the house of Eli. Denounc'd A. P. J. 3597. Fulfilled at several times afterwards.

ing Sins and Profaneness about his publick Worship, and choose another and better Family in its stead; that he himself should live to see the Ark, that glory of the Sanctuary, in the hand of the *Philistines*; that all the future Branches of his Family should never come to be old, but should dye in the Flower of their Age; that what remainders of his Family should not otherwise perish, should yet be very miserable and poor, and instead of that extravagant plenty, in which his Family had hitherto liv'd, they should be reduc'd to a piece of bread, and be forc'd to beg some poor Employment of the High-Priests, his Successors, about the Sanctuary, lest they should starve with hunger. And lastly, That for a sure sign and pledge of the certainty of all this, *Eli's* two wicked Sons, *Hophni* and *Phinehas* should both perish in One Day. This threatening Prediction we see contains several parts, and is contained in the words following, *Behold the days come that I will cut off thine arm, and the arm of thy fathers house; that there shall not be an old man in thine house: And thou shalt see the affliction of the Tabernacle, for all the wealth which God would have given Israel; and there shall not be an old man in thine house for ever: And the man of thine whom I shall not*

1 Sam. ij.
31—36.

cut

cut off from my Altar, would be to consume thine eyes, and to grieve thine heart: And all the increase of thine house shall dye men: And this shall be a sign unto thee, that shall come upon thy two Sons, upon Hophni and Phinehas, in one day they shall dye both of them. And I will raise me up a faithful Priest, that shall do according to that which is in mine heart, and in my mind: And I will build him a sure house, and he shall walk before mine anointed for ever: And it shall come to pass, that every one that is left in thine house, shall come and crouch to him for a piece of silver, and a morsel of bread; and shall say, Put me, I pray thee, into one of the Priests offices, that I may eat a piece of bread. And the certainty of this Prophecy is confirm'd by God's Revelation to Samuel; And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that beareth it shall tingle: In that day I will perform against Eli all things which I have spoken concerning his house; when I begin I will also make an end: for I have told him, that I will judge his house for ever, for the iniquity which he knoweth, because his Sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged
with

1 Sam. iij.

11, 12, 13.

14.

with sacrifice nor offering for ever. The words of this Prophecy are not generally so hard as to require any other explanation than what will occur in our discourse on the fulfilling of it; to which therefore I shall immediately proceed. First therefore God threatned, that He would *cut off Eli's arm, and the arm of his father's house*; that his family should be *cut off from his altar*; and that *the iniquity of Eli's house should not be purged with sacrifice nor offering for ever*, i. e. in general that his Family should be destroy'd and cut off by a divine Judgment; which came to pass in not many years after, when *Doeg the Edomite turned and fell upon the Priests of this Family, and slew that day eighty five persons, that did wear a linen Ephod: And Nob that city of the priests of this Family smote he with the edge of the sword, both man, and woman, and sucklings, and oxen, and asses, and sheep, with the edge of the sword*; according to the import of this part of the present Prophecy. Secondly, God threatned in particular that he would so weaken and enervate the strength of *Eli's posterity after him*, that there should *no more be an old man in his house*; that there should *not be an old man in his house for ever*; and that *all the increase of his house should die in the flower of their*

1 Sam.

xxij. 18, 19.

their age; as our Translators rightly Paraphrase the *Hebrew* Expression. This part of the Prediction being thus thrice repeated, seems thereby to be not only an irrevocable Threatning, but such an one as the Almighty intended we should take principal notice of: And then as to its Completion it appears very eminent so long as the History of *Eli's* posterity is mention'd in Scripture; I may add, or in other Authors. As to the Times immediately following this Prophecy, if the common, nay the unanimous Opinions of Commentators hitherto were to be follow'd, it would be impossible to give an account of its Completion; because if that *Abiathar* which was the last of this Family, and was put out by *Solomon* from the High-priesthood, were the same Person with *Abiathar* the Son of *Ahimelech* of *Nob*; who when the rest of the Priests were slain by *Doeg*, escap'd and fled to *David*; as has been hitherto universally suppos'd; this would be a notorious instance to the contrary: since, as I have shewn elsewhere, he could not be much under 80 years at his death, nay, probably was rather above it: which, as we know, was a very old age at that time. But then how common soever this Exposition is, I have, I think, plainly shew'd that 'tis absolutely false, and contrary

Dissert. I.
after the
Essay on
the Revela-
tion.

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not only to a known Affirmation of our blessed Savior's in the New Testament, but to the direct Narration and History of the Old. For the Proofs of which I must refer to that small Dissertation which I some time since publish'd upon that Subject. But the things there insisted on being here suppos'd, we have an illustrious Testimony of the truth of this part of the Prophecy before us, since it hereby appears *that* there was no fewer Successions to this Family for the High Priest-hood than seven in the space of about one Century; whereas *Eli* himself, by his length of Life, had been capable of sustaining that Office almost three quarters of that space himself; and *that* the number of the High Priests was in a manner double to that of the Kings or Political Governors, during the same Period. Not to observe here that the two then present Branches of *Eli's* Family, *Hophni* and *Phineas*, were in a little time both slain, in the Flower of their Age, on the same day; because this will be presently taken notice of by it self from a particular branch of this Prophecy, relating singly to this sad Accident. And then as to the Times following, or the latter Ages of the *Jewish* Nation, we have no authentick History relating to this Family, and so can-

not

not give any particular account of the Circumstances of it. However there is a notable passage hereto relating in one of their most celebrated Authors, which I cannot but relate upon this occasion, and 'tis this; A certain Family being still observ'd to be short-liv'd in an extraordinary manner among the *Jews*, and in those Times to die still at about 18 years of Age: One of their famous Rabbies was consulted by the Family as to his Opinion of the Occasion of so unusual a Judgment upon it: The Rabbi advis'd them to enquire into their Genealogy, and see if they were not of the Posterity of *Eli*, to whom such a sad punishment was of old threatned: They enquir'd accordingly, and found it really to be so; and thence understood the true reason of this strange Case; and so could not but own the truth of this Divine Threatning, and the exactness of its Completion even in those remote Generations afterwards. How far this Relation may be depended on, I shall not determine: but thought it too remarkable and too apposite to my present purpose to be wholly omitted in this place. But to proceed; *Thirdly*, God threatned that *Eli* himself should live to *See the affliction of the tabernacle, for all the wealth which God would have given Israel*; for so I render

Bo. Patrick
in loc.

der the words, as they are in the Margin of your Bibles: that is, He was to live to see the *Philistins* obtain that Victory over the *Israelites*, when they also took away the ark of the covenant, that grand Pledge and Security of the Jewish State, and the great Ornament and Glory of the Tabernacle; when therefore the Glory was esteem'd to have departed from Israel: Soon after which the Tabernacle in *Shiloh* seems to have been destroy'd by the same *Philistins*. How much of this sad Scene *Eli* himself liv'd to see, the

1 Sam. iv. History will soon inform us. And the
10, 11. *Philistins* fought, and Israel was smitten; and they fled every man to his tent; and there was a very great slaughter, for there fell of Israel thirty thousand footmen: And the ark of God was taken, and the two sons of *Eli*, *Hophni* and *Phineas* dyed.—And the messenger

17, 18, answered and said to *Eli*, Israel is fled before the *Philistins*, and there hath been also a great slaughter among the people, and thy two sons also, *Hophni* and *Phineas* are dead, and the ark of God is taken: And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he dyed; for he was an old man and heavy. This was the sad Time men-

tion'd

tion'd also by the *Psalmist*, when He for- Ps. lxxxix. 60, 61.
 sook the tabernacle in *Shiloh*, the tent
 which he placed among men; and deli-
 vered his strength into captivity, and his
 glory into the enemies hands. Fourthly;
 God threatned that that Man of *Eli's*
 Family whom he would not immedi-
 ately cut off from his Altar, but permit to
 Officiate there the longest of all others
 of it, would be at last in so sad a con-
 dition that if he were alive at that time,
 it would consume his very Eyes, and
 grieve his very Heart to see him redu-
 ced to such a miserable State. This
 branch of the threatning before us seems
 to belong to *Abiathar the second* the
 last of the High Priests of this Line,
 who was put out of the Priest-hood by
Solomon, and Banish'd or Confin'd to
 some small pittance of an Estate he had
 at *Anathoth*, to the remarkable comple-
 tion of this Prediction. And unto A- 1 King. ij. 26, 27.
biathar the Priest, said the King, Get
 thee to *Anathoth* unto thine own fields,
 for thou art worthy of death; but I will
 not at this time put thee to death; be-
 cause thou bearest the ark of the Lord
 God before David my father; and be-
 cause thou hast been afflicted in all
 wherein my father was afflicted. So *So-*
lomon thrust out *Abiathar* from being
 priest unto the Lord, that he might

fulfil the word of the Lord, which he spake concerning the house of *Eli* in *Shiloh*. And from this Exclusion of *Abiathar* and his Posterity from the Priesthood, and its Noble Provisions and Advantages would naturally follow that Want and Poverty which is foretold here also; when for mere necessity, as 'tis here expressed, those short liv'd Persons of *Eli's* Posterity must come and crouch to the future High Priests of the Family of *Eleazar* for a piece of silver and a morsel of bread; and take it as a mighty Favor if they might be put into any of the meanest Offices of the Priests, that they might eat a piece of bread. Fifthly, God threatens that for a present sign of the certainty of this threatening, so far as it related to Events more remotely future, both *Eli's* wicked and prophane Sons, *Hophni* and *Phineas* should die in one and the same day: which we have already seen was exactly accomplished that very day that *Israel* was smitten before the *Philistines*, and the Ark of God was taken: and in which indeed their old Father *Eli* also for sorrow at those heavy Calamities fell down and dy'd. Lastly, God foretels that instead of an High Priest of the family of *Eli* or *Ithamar*, God would raise himself up a faithful high priest, *Zadok* the Son of *Abitub*

Abitub of the Family of *Phineas* or *E-leazar*, of whom frequent mention is made in the History of *David* and *Solomon*, which should do according to all was in God's heart, as appears to be true in all the History of this *Zadok* the Priest; and God would also build him a sure house, and he should walk before his anointed for ever: that is, The Priesthood should continue in that Family, not only under the Kings of the *Jews* next succeeding, but during all future Generations also, even in the Kingdom of the *Jews* at last, when the great Messiah, the Anointed of God, should be their Supream and Everlasting King and Governor. But of this I shall not need to speak here, because it has been already discoursed of in the Explication of a former Prophecy, which more directly and particularly related to that matter.

2 Sam. viij.

17. xx. 25.

1 King.

iv. 4.

2 Sam. xv.

24. &c.

xix. 11.

1 King. j. 8.

Proph.

xvij. prius.

A P P E N D I X.

XXII. Prophecy is that most eminent and faithful Promise made to King *David*, and confirm'd by an Oath, that Of the fruit of *David's* loins according to the flesh, God would raise up the Messiah to sit on his throne for ever: Or that O-

The Messiah

to arise of

the Seed of

David.

Foretold A.

P. 7. 3670.

Fulfill'd

4710.

riginal Assurance given to, and Covenant made with *David*, that the promised Seed, which had been before confin'd only to the Posterity of *Jacob*, should

now be farther confin'd to the Posterity of *David*; which indeed was the last confinement of it which we meet with in these ancient Prophecies. This most noble and important Prediction, which is so very often refer'd to in the following Books, both of the Old and New Testament, has been overlook'd in all the latter Ages of the *Jewish* and *Christian* Church; and by both of them interpreted in the first and literal sense of *Solomon* only; to the highest prejudice of our common Christianity; to the obscuring the meaning of Scripture Prophecy; and to the perverting the sense of the New Testament Applications. This Prophecy is principally contain'd in three remarkable places of the Old Testament; and is not obscurely hinted, but largely deliver'd in them all. Divine Providence having taken care, that a Prediction of such mighty consequence should be fully and unexceptionably convey'd to all the future Ages of his Church. Which by the By, is true also of most of the eminent and ancientest Predictions of the Old Testament; I mean, that they are very seldom trusted to one single place, or to one single exactness of the Copy, but are generally contain'd in several places, all to the very same purpose; for the prevention probably of the mischief which might

might otherwise arise from the carelessness or mistakes of Transcribers, and from the several accidents which these most ancient Books were to run through in future Ages. The places wherein this Prophecy is deliver'd are 2 Sam. vij. 1 Chron. xvij. and Psal. LXXXIX. The two former of which Chapters are exactly parallel, and are indeed no other than two different Copies of the same Prediction; as any one may easily observe by comparing them together: and which therefore do mutually serve to confirm, or correct each others Readings all along. From which comparison take it in the words following;
And it came to pass, when the King sat in his house, and the Lord had given him rest round about from all his enemies; That the King said unto Nathan the Prophet, See now I dwell in an house of Cedar, but the Ark of God dwelleth within curtains. And Nathan said to the King, Go, do all that is in thine heart: for the Lord is with thee. And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell to my servant, to David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in a house, since the time that I brought up the children of Israel out of Egypt, even to this day;

day; but have walked in a tent, and in a tabernacle. In all the places wherein I have walked with all the children of Israel, spake I a word with any of the Judges or Rulers of Israel, saying, why build ye not me an house of Cedar? Now therefore, so shalt thou say unto my servant David, Thus saith the Lord of Hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel. And I was with thee withersoever thou wentest, and have cut off all thine enemies from thy face; and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for my people Israel, and will plant them; and they shall dwell in a place of their own, and shall move no more; neither shall the children of wickedness afflict them any more; as in the beginning; and as since the time that I commanded the judges to be over my people Israel; and I will cause thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And it shall come to pass when thy days be expir'd, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his Kingdom. He shall build an house for my name; and I will establish the throne of his kingdom for

for ever. I will be to him a father, and he shall be to me a son. If his children commit iniquity, I will chastise them with the rod of men, and with the stripes of the children of men; But my mercy shall not depart from him, as I took it away from Saul, who was before thee. And thine house, and thy kingdom shall be establish'd for ever before me: thy throne shall be establish'd for ever. According to all these words, and according to all this vision, so did Nathan speak unto David. Then went king David in and sat before the Lord, and he said, who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight O Lord God; but thou hast spoken also of thy servant's house for a great while to come:---Thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou Lord art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel; and let the house of thy servant David be establish'd before thee: For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found

found in his heart to pray this prayer unto thee. And now, O Lord God, thou art the God, and thy words are true, and thou hast promis'd this goodness unto thy servant; Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed for ever. If this be not a Prophecy concerning the Messias and his Everlasting Kingdom, I do not know where to find any such in all the Old Testament: Indeed 'tis so evidently and certainly of that Nature, that one would be tempted to wonder that ever it could have been otherwise understood; especially when the inspir'd Author of the Epistle to the *Hebrews* expressly quotes it to this very purpose; and proves the Dignity of our Blessed Savior from these words of it, *I will be to him a Father, and he shall be to me a Son.* Not to mention here the many other references to it in the same sense, through the rest of the Scriptures, both of the Old and New Testament. Nay that it mainly refers to that Kingdom of the Messias which is yet future, when he shall reign over his Ancient People the *Jews*, restor'd to their own Countrey, and resettled therein for ever, and not to *Solomon*; is so very plain from two famous

Heb. i. 5.

mous Characters of that time here inserted, as ought to be esteem'd satisfactory in the present Case. The first of these Characters is this, that it was to belong to a time, when the Children of *Israel* should never be removed any more out of their own land; as the Text both in *Samuel* and the *Chronicles* does jointly assure us, in these remarkable words; *I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more.* Can this belong to *Solomon*? in whose Reign they had not been at all remov'd out of their land, and since whose time all the Captivities and Removals of that Nation have been, and this last has continued above 1600 years together? The second of these Characters is this, that the Prophecy was also to belong to a time when the *Israelites* were no more to be oppress'd and afflicted by other Nations, as they had formerly been, till the days of King *David*; as the Text does also assure us, both in *Samuel* and in the *Chronicles*, by these remarkable words, *Neither shall the children of wickedness afflict them any more, as in the beginning, and as since the time that I commanded the judges to be over my people Israel:* Can this belong to the days of *Solomon*? Since whose Reign much the greatest part of their Oppres-
sions

sions, Persecutions, and Miseries have happen'd to them; particularly that long and sore Captivity, they have been so many Centuries under to this very day. If these two Characters be not sufficient to prevent our dreaming of *Solomon* and his days, I do not easily know what could be sufficient for that purpose: especially *when David* distinguishes directly between the present less considerable Intimations belonging to himself, and those Noble Predictions which belong'd to remote Ages, in his Thanksgiving to the Almighty on this Occasion. *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God, But thou hast spoken also of thy servant's house for a great while to come: and when the Kingdom and Happiness foretold, is so often here asserted to be for ever; which Expression is repeated no less than seven times in this Prophecy before us; as if the Spirit of God, by the frequency of it, had a mind to secure us from any possibility of expounding it otherwise; and when withal this great King that was to arise, is not only here stil'd by that known Solemn Name, belonging so often to him in Prophetick Language, the Seed of David; but is also expressly foretold to proceed,*

or be, not of *David* himself, but of *his Sons* or later Posterity; which does not agree to *Solomon*; and to be raised up not in the days of *David*, as *Solomon* ^{1 King. j.} most certainly and eminently was, but ^{32. &c.} ^{1 Chr.} ^{xxij. 1.} ^{xxxix. 22.} ^{&c.} when *his days were fulfilled, and he should sleep with his fathers*, or after his death.

All these Characters and Considerations put it out of dispute with me, that this famous Prophecy belongs not at all to *Solomon*, but solely to the great *Messias*; that most eminent *Seed* or *Son of David*, who was to found an Everlasting Kingdom; to resettle the *Jews* in their own land for ever, free from all the Miseries they had so long undergone; and to build that most Glorious Temple of *Jerusalem* of which the Prophets have so often spoken. But before I can proceed any farther I must take notice of one grand Objection against the Application of these words to the *Messias*, which indeed has been the principal Occasion of their Application to *Solomon* by all our Modern Expositors; which tho' it does not appear in the words, as I have just now read them to you, yet is it obvious in all the Copies of the *Hebrew Bible*, and of the Ancient Versions of the second Book of *Samuel*: the words are these, *If he commit iniquity, I will chastise him with the rod of men, and with the stripes* ^{v. 14. 1}

stripes of the children of men. And can these words belong to the Blessed Messiah? *Who did no sin neither was guile found in his mouth; and who was a lamb without blemish and without spot?* I answer, No certainly: the Messiah could never commit iniquity, and so could never thereby deserve to be chastis'd with the rod of men, or with the stripes of the children of men. So that if the Prophecy, as it was originally deliver'd, contain'd these words, as they now stand in our present Copies, it could not belong to any other than Solomon: But then you must give me leave to say, that I am well assur'd that this was not the primitive reading of this Text; not only because the parallel Chapter in the *Chronicles* intirely omits this whole passage: But mainly because the Psalmist in that remarkable Lxxxixth *Psalms*, where he directly repeats and Paraphrases the chief parts of this very Prophecy, did certainly read in his Copy quite otherwise than we do now in ours. To that famous *Psalms* therefore do I appeal for the Correction of this Text, and for the confirmation of my Exposition of the intire Prophecy. Its Title is *Maschil* of *Ethan the Ezrahite*: who was so famous for his Divine Wisdom, that when the Sacred Writers had a Mind to extol the fame of Solomon him-

himself to the utmost, one of his Comparisons is that, *He was wiser than this*, 1 King. iv.
Ethan the Ezrahite. Its beginning is 31.
 also noble; *I will sing of the mercies of* Ps. lxxxix.
the Lord for ever; with my mouth will 1, 2, 3, 4.
I make known thy faithfulness to generation and generation: For I have said mercy shall be set up for ever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen; I have sworn unto David my servant; Thy seed will I establish for ever, and build up thy throne to generation and generation. And after some noble Celebrations of the Power and Majesty of God, the Psalmist proceeds just as if this Prophecy lay before him, and he was resolv'd to write a Paraphrase upon it.
Then thou spakest in vision to thy holy one, v. 19. &c.
or to thy Prophet, and saidst, I have laid help upon one that is mighty, I have exalted an elect one out of the people; I have found David my servant, with my holy oyle have I anointed him. With whom my hand shall be establish'd, mine arm also shall strengthen him. The enemy shall not exact upon him, nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him, and in my name shall his horn be exalted. I will set his

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hand

hand also in the sea, and his right hand in the rivers. And now the Psalmist comes directly to paraphrase the verse before us; says the Prophecy, *I will be to him a father*: says the Paraphrase, *He shall cry unto me, thou art my father, my God, and the rock of my salvation*: says the Prophecy, *He shall be to me a son*: says the Paraphrase, *Also I will make him my first-born, higher than the kings of the earth; my mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven*; and then directly to our present Text, *If his children forsake my law, and walk not in my judgments; If they profane my statutes, and keep not my commandments, Then will I visit their transgression with the rod, and their iniquity with stripes; Nevertheless my loving kindness will I not make void from Him, nor suffer my faithfulness to fail; my covenant will I not break, nor alter the thing that is gone out of my lips: Once have I sworn by my holiness that I will not ly unto David: His Seed shall endure for ever; and his Throne as the sun before me: It shall be established for ever as the moon, and as a faithful witness in heaven.* All this Period of the Psalmist is plainly nothing else but a Paraphrase on this

Text

Text in *Samuel*, and so evidently shews that our present Copies are corrupted in *Samuel*, and ought from thence to be corrected; as I have ventur'd to do in my setting it down formerly: and by Consequence that it is not the *Messias* who is supposed to commit iniquity, and to be punish'd for it; but the Children of *David*, or the *Seed of the Messias* in the Scripture Language, *i. e.* either the Posterity of *David* in the next Ages, or the Christian Church in the days of the *Messias*. And the Texts both in *Samuel* and the *Psalmist* imply, that whatever offences these Children might be guilty of in after Ages, by which they would certainly bring down God's Judgments upon themselves, in order to their Correction and Amendment, yet should those Offences not at all prejudice the Truth and Certainty of these Sacred and Inviolable Promises, concerning the firm Establishment of the Kingdom of the *Messias*, the Son of *David*, for ever. So that our Text in *Samuel*, when thus restored to its primitive integrity from this in the *Psalmist*, is so far from an Objection against the Application of this Prophecy singly to the *Messias*, that 'tis a plain and positive Argument on the same side; as implying that the Promises to this Blessed Seed of *David* of an Ever-

Isa. liij.
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lasting Kingdom, were absolute, unconditional, and irrevocable; whereas that made to *Solomon* and his Posterity, was directly * conditional, and not only might be, but was actually and finally revok'd in not very many Generations afterwards; as appears by many places of Holy Scripture thereto relating; which I must beg leave barely to refer to for the sake of brevity, and that I may not be oblig'd to digress too far from my present business. As to the Objection against the Application of this Prophecy to the Messiah, namely that the Person here meant was to *Build an House or Temple to the name of God*, and so can be no other than *Solomon*, who we all know did build an House or Temple to the Almighty; how strong soever it may appear to others, is with me no Objection at all. For sure no one that reads the Ancient Prophecies, especially the 9 last Chapters of *Ezekiel*, can doubt that in the future Kingdom of the Messiah, a most Glorious Temple is to be built, under the Conduct of the Messiah himself; and as the place of his Habitation among his People *Israel* in those latter Ages of the World. So that this Objection is only a sign, that the Modern Commentators have overlook'd a great Article of the Old Predictions, and so have by an

* 1 King. ij.

3, 4. iij. 14.

vj. 12, 13.

viii. 25.

ix. 3—9.

1 Chr. xxij.

10—13.

xxviij. 6, 7,

8, 9.

2 Chr. vj.

16. vij.

17—22.

Pl. cxxxij.

32.

ill-grounded prejudice obscur'd that part of the Prophecy before us, which belongs to it. These are the only Objections of any weight in the present Case: and since they have been, I think, fully answer'd, I might justly proceed to the Application of this Prophecy and its Completion: But lest any scruple should still remain in the Minds of any, as if all this History of *David's* design to build God a Temple, of God's refusal thereof, and of God's Message by *Nathan*, that not himself, but One of his Posterity should build the Temple which God desir'd, must belong to those times, and to the Temple to be built by *Solomon*, because of the likeness in the main strokes to a parallel History most certainly belonging to those times and to the days of *Solomon*, of which we have frequent Intimations in the Sacred History, I shall particularly examine and consider this matter, and shew that the present Prophecy was deliver'd by a quite different Person, at a quite different time, on a quite different Occasion, for a very different Reason, and containing very different matter from that other, which is also not seldom hinted at in the Sacred History.

(1.) I say that this Prophecy before us, which I apply to the Messias alone, was deliver'd by *Nathan*; and that other a-

bout *Solomon* was reveal'd to *David* himself. Of the former 'tis here said both in *Samuel* and *Chronicles*, *The word of the Lord came unto Nathan, saying, Go, and tell to my servant, to David, Thus saith the Lord: Of the latter 'tis said, David* ^{1 Chr, xxij.} *said to Solomon, My son, as for me, it was* ^{8. xxvij.} *in my mind to build an house unto the* ^{2. 4.} *name of the Lord my God; But the word of the Lord came to me saying. And elsewhere, Then David the king stood up upon his feet, and said, Hear me my brethren and my people, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God; and had made ready for the building. But God said unto me, thou shalt not build an house to my name. (2) I say that this Prophecy before us, which I apply to the Messias alone, was deliver'd at a quite different time from that other about *Solomon*; for the former was deliver'd soon after *David* was made King over all *Israel*, and before his many Wars; and the other several years after, nearer the Conclusion of his Reign, after they were over. The one long before, and the other a little before the Birth of *Solomon*; as is evident in the Sacred History. (3) I Say that the Prophecy before us, was probably deliver'd on a quite different Occasion from the other*

other. The Occasion of the former Prophecy was this, *David* had brought the Ark from *Kirjathjearim*, and then from the house of *Obed-edom*, and had set it in a Tent or Tabernacle made with Curtains in the Hill of *Zion*; and had before that also built himself an House of Cedar. *David* therefore in a little time reflected upon this as a piece of great Indecency in him, to live in great Pomp and State, in a Palace of Cedar of his own, while he permitted the Ark of God, the place of the Divine *Shecinah*, to remain in a poor Tent made with Curtains. Upon this Occasion *David* purposed within himself to build a Magnificent and Sumptuous Temple for the Ark of God. As to the Occasion of the other Revelation, we cannot certainly determine what it was, because the account is not distinctly set down in the History, as 'tis now extant; but only suppos'd and intimated in the words of *David*, and *Solomon* afterward. Yet it seems most probable to have been a little before the birth of *Solomon*, and to have been a New Revelation to *David*, to explain the meaning of some things in the former Revelation by *Nathan*. For whereas God had there only said, that he had never yet reveal'd any thing to any one, that he had a desire of a Temple for his Habitation du-

ring the times of the Judges, without mentioning whether he would require such a thing or not in those Ages, when they were settled under the Regal Government; now God assures *David*, that he should expect a Royal Mansion among them, as their great and Supream King and Lord; as well as their own Temporal Kings began to enjoy the same advantage: only forbids *David* himself to set about the building of it. (4) I say that the Prophecy before us gives a very different Reason for the excusing of the building of a Temple by *David*, from that which alone appears in the other. Here *David* is excus'd, because God had not yet resolv'd, or declar'd his resolution, to have a Temple in those Ages; and because his heart was set on a much more Noble and Divine Temple, which should be built him there in future Ages, as the Seat of a more glorious and lasting Kingdom than that which was so lately set up in *Israel*; without the least intimation of any particular unsuitness in *David* for that work: in the other, 'tis all along taken for granted, that a Temple was to be soon built in that place; but all the reason why *David* could not build it was his unsuitness, by reason of his many Wars, and his shedding so much Blood in his Reign; of which not a syllable

lable in all the accounts of the other. Hear the Reason emphatically express'd on the latter occasion, *Then David call-^{1 Chr. xxij.} ed for Solomon his son, and charged him to^{6, 7, 8.} build an house to the Lord God of Israel. And David said to Solomon, My son, as for me it was in my mind to build an house unto the name of the Lord my God; But the word of the Lord came unto me saying, thou hast shed blood abundantly, and hast made great wars, thou shalt not build an house to my name, because thou hast shed much blood upon the earth in my sight. And elsewhere, Solomon sent to Hiram^{1 King. v.} saying, I thou knowest how that David my^{3.} father could not build an house unto the name of the Lord his God, for the wars which were about him on every side. And again, Then David the king stood^{1 Chr. xxvij. 2, 3.} up upon his feet and said, Hear me my brethren and my people, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building; But God said unto me, thou shalt not build an house for my name, because thou hast been a man of war, and hast shed much blood. (5) I say that this Prophecy before us contains very different matter from the other; this contains a Promise of building a sure and never failing house for David, for a great*

1 King.
viiij. 19.
1 Chr. xxij.
9. 2 Chr.
vj. 9.

great while to come, when *Israel* should be for ever fix'd in the land of *Judea*, and no Enemies should any more afflict them; a Promise of one great *Seed* to be deriv'd from his Posterity after his death; and not immediately from himself before it; of one great King, whose Throne should continue through all Ages: and all this in the way of an absolute and unconditional Promise, confirmed afterward to the Psalmist by the Solemn Oath of God himself, to shew the immutability of it. The other contains a Prophecy that relates to, and distinctly names *Solomon*, *David's* own Son; and assures him that he should be a peaceable Prince, that he should immediately build God a Temple, and that the Throne should be continued in his Posterity: But that this Temple should continue, and this Succession be preserv'd so long and no longer, as the *Israelites* and his Offspring should continue obedient to his Laws; but when they fail'd in that, those Blessings should be forfeited, and they should have their Temple destroy'd, and themselves should go into Captivity. These sure are Contents sufficiently different to distinguish these two Prophecies asunder; especially since we have seen that the one Prophecy was given to *Nathan* before, the other to *David* after the Wars; the one upon a known, the

the other an unknown Occasion; and the one upon one account, the other intirely upon another. So that upon the whole I conclude, that this famous Prophecy belongs only to the Messias himself, without any regard to *Solomon*; and that when the Author to the *Hebrews* applies it only to Him, he is absolutely in the right, and gives no handle for double senses or typical Interpretations at all, as has hitherto been universally suppos'd by our late Expositors. As to the other parallel Prophecies and Quotations belonging to this matter, that Christ was to be the *Son of David*, and to set up an everlasting Kingdom as such, they seem to be all deriv'd from this Prophecy before us. Thus in CXXXII Psalm, *The Lord hath sworn in truth unto David,* ^{Pf. cxxxij. 11.} *He will not turn from it, of the fruit of thy body will I set upon thy throne.* Thus also in *Isaiah*, *Of the increase of the Mes-* ^{Isa. ix. 7.} *ias's government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever.* And a- ^{lv. 3.} *gain, Incline your ear and come unto me,* ^{Act. xiiij. 34.} *hear and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David.* And again, *There shall come forth a rod out* ^{xj. i. 10.} *of*

of the stem of Jesse, and a branch shall grow out of his root.——And in that day there shall be a root of Jesse, which shall stand for an Ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. Thus also in Jeremiah, Be-
 Jer.xxiiij.5. hold the days come, saith the Lord, That I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the
 xxxiiij. 15. earth. And again, In those days, and at that time will I cause the branch of righteousness to grow up unto David:——For
 Jer. 17. thus saith the Lord; David shall never want a man to sit upon the throne of the
 Jer. 20, 21. house of Israel.——Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.
 Jer. 25, 26. ——Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, Then will I cast away the seed of Jacob, and David my servant; so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob. And in the New Testament Christ is hence every where call'd the son of David; and frequent References are made there to
 this

this original Prediction of it. Take these two or three Texts only for brevities sake, instead of all the rest. *He shall* Luk. j. 32,
be great, and shall be called the Son of the 33.
Highest, and the Lord God shall give un-
to him the throne of his father David.
And he shall reign over the house of Ja-
cob for ever, and of his kingdom there shall
be no end, says the Angel to the Blessed Vir-
gin. *The people answered Jesus, We have*
heard out of the law that Christ abideth
for ever, says St. John. And chiefly St. Joh. xij. 34.
Peter in his famous Sermon on the Day
of Pentecost, *David being a prophet, knew* Act. ij. 30.
that God had sworn with an oath to him,
that of the fruit of his loins, according to
the flesh, he would raise up Christ to sit on
his throne Thus far concerning this fa-
mous Prediction it self, and the parallel
places and quotations belonging to it, both
in the Old and New Testament: Come
we now to its completion. And here I
shall need to say very little, because all
we who are acquainted with the Chri-
stian Religion, and the Books of the
New Testament, and believe the same to
be true, cannot but immediately own that
this Prophecy was eminently and un-
doubtedly fulfill'd in *Jesus of Nazareth*,
our blessed Lord and Savior; I mean so
far of it as does not relate to Times still
future: Nay if we carefully consider the
Chri-

Christian Prophecies, we shall find that they agree also with those parts of that before us which belong to Ages not yet come; and so secure the truth, and ascertain the expectation of them in their proper seasons hereafter. That *Jesus* of *Nazareth* was the Son of *David*, was of the seed of *David* according to the flesh, is every where asserted, and most particularly demonstrated in the Books of the New Testament; Nay, and unanimously own'd to be true by all the *Jews* of that and the next Ages. And that this fundamental Truth might be thoroughly settled, a particular account is given us how his reputed Father and real Mother, as the known Branches of the Posterity of *David* at that time, were oblig'd, on account of their being of that Family, to take a long, and to the blessed Virgin, a very unseasonable Journey to the City of *David, Bethlehem*; that so the blessed *Jesus* being there Born, and there Registered or Enrol'd among the Posterity of *David*, no future question might ever arise about this matter: and moreover the Holy Evangelists have taken care to give us the Genealogies both of the blessed Virgin, which is therefore the true Genealogy of our Savior himself; and of her Husband *Joseph*; which in a legal sense might be esteem'd in some sort as his

his Genealogy also. From both which Tables it appears, that Christ Jesus was, on all possible accounts, the *Son of David*: His true Mother being of the Posterity of *David* by his Son *Nathan*; and his reputed Father being of the same Posterity of *David* by his Son *Solomon*, as is evident in the Gospels, and as I have elsewhere more particularly prov'd upon another occasion. That he was also the *King of the Jews*, and at his first coming set up his Kingdom in the World, which at his second coming will be Glorious, and Triumphant, and Everlasting, the New Testament History and Prophecies do assure us, as well as this and other ancient Predictions of the Old Testament; and ought not therefore to be doubted of by any Christian. But that happy Time when, by the exaltation of this great Son of *David*, God will restore again the kingdom to *Israel*, being not yet come; tho' I verily hope and expect, that most of the present Generation shall live to see its commencement; does not properly belong to my present design. Only I may be allow'd to conclude my Discourse on this Prophecy with that known Petition of our blessed Savior's appointment which we every day put up to the Almighty, tho' not always in this particular sense, in which it was originally meant by

Harm. E-
vang. p.
168, &c.

Act. j. 6.

by him, *Our Father which art in heaven,
Thy Kingdom come.*

*The Messiah
to arise of
the Seed of
David.*

*Foretold A.
P. 7. 3699.
Fulfil'd.
470.*

*2 Sam.
xxij. 1—7.*

XXIII. *Prophecy*, (If I may be allow-
ed for once to forsake a little the Order
of Time, in order to the better under-
standing the drift, and meaning of the
Prophecies contain'd in the Book of
Psalms.) Is that eminent one deliver'd by
the Royal Psalmist King *David*, as the last
Inspiration that he receiv'd of the Almighty;
and belonging plainly to the Blessed
and Everlasting Kingdom of the Messiah;
the Son of *David*, as well as the fore-
going: But which has been so mistaken
and obscur'd by most of our modern Com-
mentators, that 'tis not enough taken no-
tice of, nor esteem'd to be of that con-
cern and importance which I think it real-
ly is. The words in the Original, Sep-
tuagint, and other Versions are not a lit-
tle obscure: But, all things consider'd,
it seems to me that the Text ought to be
rendred thus, *Now these be the last words
of David: David the son of Jesse said,
and the exalted man, the anointed of the
God of Jacob, and the sweet Psalmist of
Israel said; The spirit of the Lord spake
by me, and his word was in my tongue.
The God of Israel said, The Rock of Israel
spake to me, The Ruler or Governor of
mankind shall be just, ruling in the fear of
God.*

God. And he shall be as the light of the morning, when the sun riseth; of the morning without clouds; As the tender grass springing out of the earth by clear shining after rain. Truly my house is not so with God; because he hath made with me an everlasting covenant, ordered in all things and sure: For this is all my salvation, and all my desire. For he will not make the wicked to grow. They shall all be as thorns plucked up. Because they cannot be handled: and the man that shall touch them will be filled with iron and the wood of a spear; and they shall be utterly burnt with fire in their habitation. By what Authority our Interpreters do venture to apply these words, or any of them to David, or some other King of Israel in those Times, I do not know: For truly ancient Authority I believe they have none. And indeed the plain words themselves, and the solemn Occasion of them, which was to conclude and shut up the Inspirations of that great Psalmist and Prophet King David himself, conspire to assure us, that no such poor and little sense can justly be fix'd upon them. I shall therefore take leave to Expound them of the Kingdom of Christ, and to give you my Thoughts of the meaning of them in the following Paraphrase:
"This is the concluding Prophecy of that
S great

“great Person King *David*; who as he
“had frequently before foretold the Ad-
“vent and Exaltation of that Divine King,
“the *Messias*, who was to be of his Seed,
“and arise in after Times of his Poste-
“rity; So now, just before his Death,
“had he this final Inspiration concerning
“Him; and in the following manner, by
“a supernatural Impulse did he sum up
“his former Predictions of this kind: I
“who was once the youngest Son of no
“greater Person than *Jesse* the *Bethle-*
“*hemite*, and who was accordingly set
“to no higher an Office than to keep a
“few Sheep in the Wilderness, have been
“yet by the Divine Goodness so exalted
“as to become the Anointed of God, and
“the King of *Israel*; I have been so fa-
“vor’d with the influences of God’s good
“Spirit as to have indited and sung by a
“Divine Impulse many inspir’d Psalms
“and Hymns of Praise: For I cannot pre-
“tend my self to be at all the Author or
“Composer of those Sacred and Prophe-
“tick Melodies; But own them to be in-
“tirely the Product of the Holy Spirit of
“God; and that he was pleas’d to use me
“as his Instrument in conveying them to
“the World: And now I am *going the way*
“*of all the earth*, I find another Divine
“*Afflatus* coming upon me, which obliges
“me once more to foretel the Advent of
“that

“that Divine Person whom God has by me
“so often describ’d, That Prince, Ruler,
“and Governor of Mankind will not be
“like the rest of the Princes, Rulers, and
“Governors of this World, unjust and
“Partial, Violent and Profane; but of
“unspotted Justice and Equity, of the
“greatest Piety, and Religious Dread of
“the Almighty: He will be Great, Glo-
“rious and Advantageous to the World ;
“like the Sun rising in a clear Morning,
“which dispels the Mists and Darkness
“of the Air ; or like the rising Grass and
“Flowers, which after refreshing Rains
“spring up and flourish, to the nourish-
“ment and satisfaction of the Creatures
“sustain’d by them: But tho’ these Com-
“parisons may imperfectly represent the
“Glory and Advantage of the Advent of
“the Messias, yet are they quite too low,
“and of too fading and perishing Sub-
“jects: The Sun which rises in splendor
“may soon be clouded and overcast ; the
“Grass and Flowers of the Field, which
“at first look gay and splendid, will soon
“fade and wither ; but that *House* which
“God has promised to *build me*, that *Seed*
“and Branch which is to arise of my
“Posterity is to be sure and permanent,
“and to endure for all future Ages to the
“end of the World : In which blessed
“Seed and Branch, the great Messias,

“who is my Lord, and the Lord of all the
“the World, I place all my Hope, Com-
“fort, Satisfaction, and Expectation of
“future Happiness. For the Almighty
“will certainly advance and support his
“Kingdom, as being a Kingdom of Truth
“and Righteousness; But will overturn
“and destroy the opposite Dominion of
“Sin and Wickedness in the World.
“The Wicked shall at last all of them
“perish like Thorns plucked up out of
“their place, and shall, like them, be of
“no farther use or regard than to be ga-
“ther’d into bundles, and utterly consum-
“ed in the Fire: Thorns, I say, they
“may well be compar’d to, as being so
“very troublesome and uneasy to all who
“deal with ’em, like as Thorns cannot
“with safety be handled, but those who
“venture to do so, will have the Morti-
“fication to be sorely pricked, and deep-
“ly wounded with them, as if a Spear
“of Iron up to the very haft were thrust
“into their flesh. All which Miseries a-
“rising from the combination of the wick-
“ed, shall be at an end in the Days of
“the Messias’s Kingdom: In the upshot
“of things those Enemies of Goodness
“shall be totally destroy’d, and leave the
“Earth to the Messias and his righteous
“Subjects for all Generations. This
appears to me to be, in the main at least,
the

the most natural import of these words of *David*; and by them that Glorious Kingdom of Christ, which is the chief subject of the Prophecies of the Old Testament, is not obscurely predicted: Which Prediction, how far it has been already fulfilled, in the first Advent and Commencement of our Lord's imperfect Kingdom already, none of us Christians can be unacquainted withal: but as to the other part, the advancement of the perfect and compleat Dominion of Christ over all the World, and the destruction of this opposite Kingdom of the Devil, and of his Idolatrous, Wicked and Antichristan Followers, that happy Period is not yet fully come, according to the Prophetick Numbers contain'd elsewhere in the Sacred Writings, and therefore we must wait with patience for that remaining completion of this Prophecy; and not doubt, but the same true and faithful God, who, as we have seen, has hitherto so punctually accomplish'd all that he has foretold in the past Ages, will in the seasons himself has appointed and determin'd, as punctually accomplish those Great and Glorious ones, which we hope for hereafter; nay, we must not only wait with patience for these days of Peace, Piety, and Holiness, but by our own unblameable Examples, and our own serious Endeavors prepare and dispose

2 Pet. iij.

11, 12, 13,

14.

Mankind for the Expectation and Enjoyment of them; or in St. Peter's words, with which I shall conclude at present, *Seeing that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness? not only looking for, but hastening the coming of the day of God: And while we, according to God's promise look for these new Heavens and new Earth wherein dwelleth righteousness, we must be diligent that we may be found of him in peace without spot and blameless.*

P R O-

PROPOSITION.

Our Blessed Savior ascended up to Heaven the Evening of that very day on which he rose from the Dead.

THis Assertion is prov'd by the Arguments following.

(1) *St. Luke* not only hints a double Ascension in general, by giving us two distinct accounts of his going up to Heaven, but most directly and plainly assures us that He did ascend at the time assigned, in his particular account of the occurrences of that famous Day, *Chap. xxiv.* For when he had given us the History of our Lord's Resurrection, and his Appearance to the Women the same Morning, in the first eleven verses; and then had briefly hinted at *Peter's* running to the Sepulchre presently after, to satisfy himself of the truth of what the Women reported, in the twelfth verse; He goes on to give us a more particular account of the Journey of the two Disciples to *Emmaus*, and of our Lord's Appearance and Discourses to them the same Day: I say, *the same day*; so says *St. Luke* expressly

- Luk. xxiv. 13. ἐν αὐτῇ τῇ ἡμέρᾳ: *the very same day*: and says St. *John* as expressly of his appearance that Evening after this Journey to
- Joh. xx. 19. *Emmaus*, Οὕτως οὖν ὁπίας τῇ ἡμέρᾳ ἐχέειν τῇ μιᾷ τῶν σαββάτων. *When it was even on that very day, which was the first day of the week.* And in the Discourse which the two Disciples had with him before they knew him, the same Circumstance of time is too apparent to be deny'd; For there giving Him an Account of his own Condemnation and Crucifixion they affirm, *Nay and besides all this, This is the third day since these things were done.*
- Luk. xxiv. 21. When this Journey and Discourse were over, and the even was come, and they knew it was Jesus himself *by his breaking of bread*: and when he immediately disappear'd and left them, *they arose up the same hour*, αὐτῇ τῇ ὥρᾳ, and returned to *Jerusalem*, and came to the Assembly of the Apostles, and told them the particulars of what they had just before heard and seen: And as they were speaking these things Jesus stood in the midst, and discoursed with them; and as soon as his Discourse was over, *He led them forth as far as Bethany, and lift up his hands upon them and blessed them: And it came to pass while he blessed them, he was parted from them, and was carried up into Heaven.* What can be plainer than this
- v. 33.
- v. 36.
- v. 50, 51.

Nar-

Narration? Or what possible difficulty can there be in so direct and continued a History as this is? Especially since the Fact is so far from contradicting any original Accounts of this matter, that

(2.) St. Barnabas, the Companion of St. Paul; call'd an *Apostle* by St. Luke and the Ancients; and said by St. Luke to have

been *a good Man, and full of the Holy Ghost, and of Faith*, does almost as directly affirm the same thing as St. Luke himself, in his genuine Epistle still extant. For giving the reason of the Christians Observation of the first or eighth day of the Week, he affirms it to be because Christ rose from the Dead on that day, and because on the same day, when He had appear'd to his Disciples, He ascended up into Heaven. His words are these,

Διὸ καὶ ἄρχομεν ἡμεῖς τὸ ὁγδόην εἰς εὐφροσύνην, οἷ ἢ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, καὶ φανερώθηκεν ἀνέβη εἰς τὰς ὑψαίς. * That these words

do not only suppose this Ascension of our Lord, to be on a first day of the Week in general, [which yet is sufficient to my purpose; because the final and solemn Ascension, which otherwise he must refer to, was certainly on the fifth day of the Week, and not on the first] but on that very first day, on which He rose from the dead, and which was the eighth from the former first day, seems to me

not

Act. xiv.

14.

xi. 24.

Cap. xv.

ult.

* Unde &

Dominica

dicitur,

quia in eo

Dominus

Victor as-

cendit ad

Patrem.

Hieronym.

in Ps. 117.

ad v. 24.

not a little probable from the passage it self, and its coherence. And accordingly the Learned *Menardus*, who cannot agree with *St. Barnabas's* Opinion, yet does in his Notes own the reasonableness of this Interpretation. *Hic videtur dicere*, says he, *Christum ascendisse in cælum die Dominica, imo eodem die quo resurrexit.* He adds indeed, *quod falsum est*: But as to that matter, I suppose that all impartial Men will allow that *St. Barnabas* knew much better whether our Lord ascended that day or not, than *Menardus* or any other Modern Critick whatsoever; especially when his Testimony does but confirm that plain Truth, which, as we have seen, *St. Luke* had expressly taught us before.

(3.) *St. Luke* not only plainly asserts that our Lord did ascend up into Heaven on the day of his Resurrection, in his Gospel, but in the *Acts* of the Apostles, where he comes to the final and solemn Ascension it self, he supposes it to be different from the former, and at a different Assembly or Meeting of the Apostles. In that Assembly of the Apostles on the day of the Resurrection, *St. Luke* tells us in his Gospel that our Savior commanded them, *To abide at Jerusalem, till they were endued with power from on high*; and assur'd them, That *He would send* the

the Promise of his Father upon them. In the Acts of the Apostles he tells us, before he comes to his final and solemn Ascension, that while Jesus conversed with them, Act. j. 4, he commanded them that they should not depart from Jerusalem, but wait for the promise of the father, which they had heard of him; which is a plain reference to that Assembly and Discourse, just before his former Ascension. Yet does the last Meeting or Assembly for his final Ascension not come on till, two verses afterwards; Οἱ μὲν ἔν συνελεύοντες, When they therefore v. 6. were come together, they asked of him saying, Lord wilt thou at this time restore again the kingdom to Israel? And after his short Answer it follows, And when v. 9. he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

(4.) St. Luke's accounts of the particular Discourses, Actions and Circumstances of our Savior at these Ascensions, do also confirm that they were really at two several times. At the Ascension mention'd in his Gospel, on the day of the Resurrection, the Circumstances were these; *Jesus lift up his hands and blessed his Apostles; and it came to pass while he blessed them, he was parted from them, and carried up into heaven. Without any mention of the cloud receiving him out of*

Luk xxiv.
50, 51.

of

of their sight, or of the two Angels, to assure them he would come down at the last day in the same manner that he then ascended *i. e.* in the Clouds of Heaven. Now at the last solemn Ascension mention'd in the *Acts*, the Circumstances were these; *The Apostles asked him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and the seasons, which the Father hath put in his own power: But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel; Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.* These two accounts, especially when written by the very same Person, do not look like an History of one and the same Event, whatever Evasions might have been made in case they had been given us by two different Evangelists;

Act. j. 6.
7. 8. 9. 10.
11.

vangelists; and they therefore, make it very reasonable to believe that St. *Luke* describ'd two quite different Ascensions in these different relations.

(5.) St. *Luke*, does still more clearly distinguish these two Ascensions by the difference of the *places from whence*, as well as we have seen he did by the difference of the *times when* he ascended, in each Narration. We have already prov'd that the Ascension in the Gospel, was on the Even of the Resurrection: and all know that the Ascension in the *Acts*, was the 40th day afterwards. We shall now prove, that they were from quite different *places* also. For in the Gospel St. *Luke* assures us, that the former Ascension was from *Bethany* 15 furlongs from *Jerusalem*: and in the *Acts* he assures us that the latter was from Mount *Olivet*, no more than 5 furlongs from *Jerusalem*. The words in the former Case are these. *And he led them out as far as to Bethany, — and was parted from them, and carried up into heaven.* And that *Bethany* was no less than about 15 furlongs from *Jerusalem*, St. *John* will inform us; *Now Bethany was nigh unto Jerusalem, about 15 furlongs off.* The words in the latter Case are these, as soon as ever the History of the last Ascension is over, *Then returned they unto Jerusa-*

Luk. xxiv.
50, 51.

Joh. xj. 18.

Act. j. 12.

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Antiq. 1.
xx. c. 6.

lem from the mount called Olivet, which is from Jerusalem a sabbath days journey: i.e. 2000 Cubits, or about 5 Furlongs; exactly according to Josephus's determination of the same distance. Now those Commentators who make no difference between Bethany and Mount Olivet; between fifteen furlongs and five furlongs, especially in the same Evangelist, seem to me not very fit to assail the difficulties of the Sacred Writings; nor to reconcile Mankind, to a due Opinion of the Care and Accuracy of the Penmen of 'em: especially since here is not the least pretence of an Argument on the other side; nothing but vulgar and modern Notions taken up without ground, and destitute of all Solid Foundation in the World.

Aet. j. 9.
10, 11.

v. 34

(6.) This account of our Savior's Ascension, prior to that final and solemn one, when a cloud receiv'd him out of the sight of his Apostles, and when two Angels appear'd to them, does exactly agree with St. Luke's words about the 40 days after his Resurrection, and the State our Savior was then in: His words are these in the Original, *Οἷς ἔπαρέσθισεν ἑαυτὸν ζῶντα, μετὰ τὸ παθεῖν αὐτόν, ἐν πολλοῖς τεκμηρίοις δι' ἡμερῶν πενταράχοντα, ὁπτανόμενον αὐτοῖς, ἔχον λέγων τὰ ὅτι τῆς βασιλείας τοῦ Θεοῦ. Το* whom also he shew'd himself alive after his Passion by many infallible Proofs, at several

several times during 40 days; being seen of them, and speaking the things pertaining to the Kingdom of God. These words thus rendred, as they ought to be, do plainly shew that our Savior did not ordinarily live on Earth during these 40 days, nor converse as before with his Disciples in a constant way of living; but only that he appear'd to them so often as was necessary to the undoubted Demonstration of his Resurrection, and to the instructing them about the future settlement of his Church and Circumstances of his Kingdom. Which indeed is too clear in all the Evangelical accounts after the Resurrection to be at all doubted of by any. Where therefore do we think our Lord was generally for this Interval of 40 days? We have, we see, no reason to believe that he was on Earth: if not, He must be suppos'd to be in Heaven: because in Scripture Language there is no medium between them. See Joh. xxj. 1. 14s

If it be here Objected *that* this frequent and sudden Ascent and Descent of our Lord does by no means suit with the Systeme of the World, nor with the Scripture Expressions; *that* Heaven must be a place at an immense distance from this Earth, since we find no Foot-steps of any thing but Suns or fixt Stars, and Planets or Comets within the reach of Astronomical Observation.

Eph. iv. 10.
 Heb. iv. 14.
 vij. 26.

servations; *i. e.* within the reach of about 500,000,000,000 of Miles from us; especially *that* this Heaven whither Our Lord Ascended, and where he now sits at the right-hand of his Father, must be at least so far off, because the Scripture not only says, he *Ascended into Heaven*, or *into the Heavens* in general; but that he *Ascended far above all Heavens*; that he *passed through the Heavens*; and that he *is made higher than the Heavens*: If I say this be Objected, I shall take leave to affirm that such as make this Objection seem to me to have neither studied Nature nor Scripture as they ought to have done; and only to reason from vulgar Prejudices and common Opinions. As to Nature and Philosophy they own no other Earths but Planets, and no other Heavens properly speaking, but those Airs or Atmospheres which commonly, perhaps always, encompass the Planets; and whose Properties and Capacities are wonderful and surprizing, and such as do the best agree to the Scripture description of Heaven of all other. I mean principally that Air or Atmosphere which in particular environs our Earth, and which I take to be almost always meant by *Heaven* in the Sacred Dialect. For what is Heaven? But an *Expansum* or Open place, on high or superior to this Earth, more pure

and clear, and light, than the Regions here below; proper for the Distinction between good and bad Creatures, and between the several Degrees of those which are Good; an Invisible or Diaphanous Place, fit for Invisible or Diaphanous Beings; who, tho' it may be they are not without all Æthereal or Celestial Bodies, yet are without such Gross and Opake ones, as should make them visible to the Eyes of all Animals here below. This seems to be a true, tho' very imperfect account of Heaven, in the Language of Scripture, so far as 'tis here to be describ'd, before the Consummation of all Things: and this Disposition exactly agrees to our Air. The Air most certainly is an Invisible or Diaphanous *Expansum* or Open Place on high, and Superior to this Earth, as every one cannot but confess: 'Tis more pure, and clear, and light than the lower Parts we live in, For 'tis free from all Effluvia, Exhalations, Vapors, and Meteors, as to all its largest and principal Regions, which are so frequent here below; it has there no Mists or Clouds to interrupt the Light of the Sun, in the Day-time, or of the Moon and Stars in the Night: the higher we suppose our selves plac'd in it, the brighter and the clearer must all the Heavenly Bodies appear to us;

as having still less, and less of that Atmosphere interpos'd, which we see by the Eclipses of the Moon is capable of intercepting so great a part of their Light from us: The Air is most particularly and exactly contriv'd to distinguish and separate Beings of different Sorts, since 'tis such a wonderful Fluid, as has its Density exactly or nearly proportionable to its Compression; insomuch that while Water and all other Fluids are of one Consistence and Density every where, so that all kinds of Animals which can abide in any one place of them, can almost equally abide in any other place without distinction, the Air is on the contrary so continually of a different Consistence and Density, that any material Beings, which by their specifick Gravity are suited to one Region of it, are immediately, till their specifick Gravity be alter'd, wholly confin'd to that Region, without any possibility of Ascending or Descending to those other Regions above or below them, to which any other Beings may in the same manner belong. So that if we barely suppose that the Spiritual or Invisible Bodies of Souls departed are suited in fineness and purity to the several Degrees of their Virtue and Holiness of this World, they will immediately, by a necessity of nature, be plac'd

in different Regions of the Air; and so alone have Commerce with those of their own degree of Virtue and Holiness, and be distinguish'd or separated from those above or below them; and the purest and finest Bodies will necessarily be in the purest and finest, and most exalted Regions of the same. And every one be hereby dealt with *according to their works*; while yet other Beings, who can alter the specific gravity of their Bodies, as is the case of Fowls and Fishes here in a lesser degree, will be able to ascend and descend through the several Regions of it; which perhaps the Angels both Good and Bad are able to do. Thus does the nature and qualities of our Air, very well correspond to those of that Heaven we are now discoursing of. And then as to Scripture, it does so frequently call the Air *Heaven* in the Singular number; and its several Regions *under*, *among*, and *above* the Clouds, *the Heavens* in the Plural; it does so certainly affirm and suppose that in the Air are all the invisible Beings therein mention'd both good and bad; excepting some which it seems to place lower, *beneath* or *within the earth*; that I scarce know where to begin in the proofs of it. That the Heavens in the *Mosaick* Creation extend no farther, properly speaking, than our Air,

Phil. ij. 10.
Rom. x. 7.
Eph. iv. 9.

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ory. Intro-
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*See Mede p.
758.*

I have elsewhere shewn at large; and that the Heavens, which are to be chang'd, or to perish at the day of Judgment, extend no farther, I have there also prov'd; which things being consider'd, I cannot imagin why we should suppose other Heavens meant in the Series of that Sacred Book, than those which it introduces at the beginning, and dissolves at the ending of its Period; and which are the main Parts of that World, with which it is all along, and with which it is, I believe, alone concern'd. But I shall not need to put the whole Issue of this dispute upon any such foot, since there are Indications enough in the intermediate parts of the Scripture, that its Heavens are that Air or Atmosphere which is expanded above us, without any regard to the remoter parts of the Universe at all. When we meet with *Cities great and fenced up to Heaven*, or with *Brimstone and Fire sent from the Lord out of Heaven*, and the *fire of God falling from Heaven*: When we read of *Thunder or Lightning sent from Heaven*, of the *voice of God from Heaven*, of the *dew of Heaven*, of *bread from Heaven*, of an *Heaven of brass over Men's heads*, of the *ends of Heaven*, the *windows of Heaven*, the *fowls of Heaven*, or *water above the Heavens*; and especially when we examin

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the Description of God's *throne in Heaven* in more than one place of the Old Testament; when also we observe the Expressions that the *Heavens were opened*, that *Heaven was red and lowring* that *stars were to fall from heaven*, that the *powers of heaven were to be shaken*, that the *son of man is to come in the clouds of Heaven*, and the like, I suppose nobody at this time of Day, imagins any thing beyond the Air to be meant by that word. When in the next place, we find that the same wicked Spirits, which are certainly under the *Prince of the Power of the Air*, yet elsewhere are most certainly said to be *ἐν τοῖς οὐρανόις*, in *Heavenly places*, by the very same word, that is us'd of Christ himself and his Saints, when we perceive that the Principalities and Powers, in the Heavenly places are so near, that the manifold Wisdom of God can be manifested to them by the Christian Church here on Earth; and that the Angels are so near also, as to *desire to look nicely and pry into the Christian Mysteries* here below. And when those good Men that are to be receiv'd by Christ into Heaven, at his second coming, are yet said to *meet the Lord in the Air*, and so to be *ever with him*; who can deny that this Heaven, whither our Lord ascended from whence he before had de-

2 Sam. xxij.
Ps. xvij.
civ.
Eph. ij. 2.
vi. 12.
i. 3, 20.
ij. 6, iij. 10.
1 Pet. j. 12.
1 Thes. iv. 17.
Joh. iij. 13.
vj. 2, 33.
37. 41. 42.
50. 51. 58.
xvij. 5.

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scended,

scended, was the very same Air which is so very often call'd by that name in Scripture? Who can doubt that the Blessed Messias, with his good and holy Angels, have their abode near that of the Prince of Darkness, and his wicked and impure Angels; since there is such a constant *War* between them; and since the safety of Pious Men here on Earth so intirely depends on the Protection and Assistance of Christ, and those *ministring* *Spirits* of his, which are always about him. This seems to me the only conception of this matter which has any Foundation in Nature, and the true System of things; and the only conception which agrees all along to the History, and Expressions of Scripture, both in the Old and New Testament; and without which all our Notions of the invisible World, and its Place and Circumstances are utterly obscure and unintelligible. But if this once be allow'd, then all is easy and plain. Christ is ascended up into the purest Regions of our Air, quite above all the Vapors, Meteors, Storms and Disorders of the lower and grosser spaces of it, quite through the lowest Region *under* the Clouds, the middle Region *among* the Clouds, and the highest Region *above* the Clouds: In which invisible Air all the *Thrones*, *Domini-*
ons,

ons, Principalities, Powers, Archangels,
and Angels, Good and Bad, with the
Souls of departed Men; in short all
Invisible Beings belonging to this World
seem to have their abode, every one in
their several Degrees and Orders; but
still under the Supream Command of the
Blessed Jesus, who is exceedingly advanc'd
above them all, and sits at the Helm of
this whole World. To this highest of
the three Regions, to this *third Heaven*,
as it seems to me, was *St. Paul* carryed;
from this place did our Lord shew him-
self to *St. Stephen* and *St. Paul*; hither
was *Enoch* and *Elias* translated without
seeing Death, and hither did our Savior
ascend, and from hence descend after his
Resurrection: from hence came *Moses*
and *Elias*, when they descended to our
Savior's Transfiguration; nay from hence
did come, and hither frequently return
the same Blessed Messiah, when in the
Ancient Ages of the World, he was so
frequently Conversant among Mankind,
tho' He was not then Incarnate, or become
a proper and constant Inhabitant of this
Earth: from the Air or this Heaven, do
Good and Bad Angels and our departed
Friends, when God permits them, de-
scend upon this Earth, and appear to
us here below; as many well attested Hi-
stories in all Ages, both Sacred and Pro-
fane,

fane, and several in this very Age do assure us they have oftentimes really done. All these things and many more of the like nature, upon this *Hypothesis* are rational and accountable, which otherwise must be given up for inexplicable on any solid Foundation in the World. Only, to prevent mistakes, let it be observ'd what has been already hinted by the By, that I confine my self in this whole matter to the times between the *Mosaick* Creation and the Consummation of all things; and only speak of the state of Beings in our invisible World, during the Subjection of them, and of all other Earthly Creatures to the Blessed *Messias*: For as to that grand Period, *when*, at the *End* of this Systeme: *He shall deliver up the kingdom to God even the Father; and when the Son also himself shall be subject unto him that put all things under him, that God the Father may be all in all; and when from the face of him that shall then sit on the throne, this earth and this heaven shall flee away; and there shall be found no place for them;* It is quite beyond the reach of our Knowledge and Enquiries, as being no where described to us in the Sacred Writings; and therefore not without presumption to be medled with by us in any particular *Hypothesis* whatsoever. And now I may

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1 Cor.
xv. 24. 28.

Apoc. xx.
ij.

venture to finish our Answer to the propos'd Objection, and to say that, considering the Premises, we have no reason to think it strange, that Our Lord ascended and descended more than once during that 40 days space between his Resurrection and final Ascension; since the utmost height of our Air, as far as appears from the best Observations, is but about 45 or 50 Miles from the Earth; and tho' his ordinary residence all that time was in Heaven, yet is it very credible that he several times came down and shew'd himself to his Disciples here on Earth. However I must add, by way of conclusion, that whatever becomes of my particular solution of this matter, the Proposition it self is not much less certain; as being built not on bare *Hypotheses*, but on the plain Evidence and Testimony of the Sacred Writers. For certainly besides the particular Texts already produc'd, 'tis evident all along the Scripture History that our Lord did appear and disappear in such Circumstances after his Resurrection, on all Occasions, as were wholly new and strange; and no way agreeable to the State of his Body and Behavior, while he was truly and properly an Inhabitant of this Earth; and by Consequence that he was then ordinarily an Inhabitant of Heaven, wheresoever the

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Luk. xxiv.

15. 16. 31.

36. 37.

Joh. xx. 14.

15. 17. 19.

16. xxj. 4.

12. 14.

real place design'd by that word, is suppos'd to be.

Corollary. Hence we may derive some light upon that hitherto inexplicable place which we meet with in St. John; I mean our Savior's words to Mary Magdalen very soon after he was risen, Touch me not, for I am not yet ascended to my Father. This Expression upon the common Hypothesis is exceeding strange; it seeming so contradictory to what might have been in Reason expected. For certainly, since he was not ascended to his Father, this

Joh. xx. 17. *was on the ordinary supposition the only time Mary could have of touching him, seeing that as soon as he should be once ascended it would be impossible for her to touch him any more. So that if Christ was not to ascend but once, it ought rather to have been said on the contrary, Touch me now; for if you do not do it before my Ascension you can never do it afterward. Besides, Our B. Savior who here so strictly forbids Mary to touch him, because he was not yet ascended, did yet that very Evening walk, and discourse and eat with the two Disciples in the journey to Emmaus; and shew to the Apostles his hands and his side; and that day seven-night made Thomas reach his finger and his hand, and thrust his hand into his side; and at other times eat and drank with the Apostles themselves; and*

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all this, according to the common Opinion, as truly before his Ascension as it was so when Mary was forbid to touch him. All this is utterly unaccountable on the common grounds; but is not so on ours. I take the Case to be this: Christ immediately on his Resurrection was to ascend up to his Father in Heaven; to be inaugurated into his Kingdom; to begin his Office of Intercession; and to receive his Commission and Instructions for the future management of it, or for other the like reasons unknown to us. As soon therefore as He was risen, and had appear'd to Mary and the other Women; (for they were either all together, or very near, at this appearance, as we learn from the several Gospels compar'd together;) she and they fell prostrate, and took hold of his feet and worshipped. Upon this Our Lord, directing his Speech to Mary, forbids any such sort of address; and cuts off any particular hopes of such long and continued Conversation with him now, as they us'd to have before his death; because he could not then stay with them one moment, but must immediately ascend to his Father, before he could at all converse with any of them, or receive the Expressions of their Homage and Adoration. Upon this Our Lord, I suppose, ascended up into Heaven, and was there till towards Evening, when he appear'd to the two Disciples going

Mat.
xxviii. 9.

ing to Emmaus, and as he return'd before them to Jerusalem, to St. Peter also, and lastly to the Apostles the same Evening, as they were met together. And to this Interpretation the Learned Dr. Whitby's first thoughts inclin'd him, as he freely confesses; but that being destitute of any other Foundation for such an Hypothesis, he rejected it. But now this will perhaps appear more than a bare Hypothesis, especially when we consider the whole of our Savior's Discourse to Mary at this time: Touch me not, says he, for I am not yet ascended to my Father; but go to my Brethren and say unto them, I ascend unto my Father and your Father, unto my God and your God. Sure this Ascending up to his Father and their Father, to his God and their God, which Mary was so particularly and quickly to inform the Apostles of, does more naturally belong to a sudden ascent at that time, which the Apostles saw not, than to another 40 days after, which they were themselves to be eye-witnesses of so long afterward, and which Mary her self was not to be any witness of at all. So that in short our account of our Lord's frequent Ascensions gives to, and receives great Light and Confirmation from this difficult passage, which otherwise appears to be truly inexplicable.

Cambridge,
Decemb. 9. 1707.

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